

# THE EASTERN CHURCHES QUARTERLY

*(Continuation of Eastern Churches Number of 'Pax',  
founded 1931)*

---

VOL. XII

SPRING 1958

No. 5

---

## COMMENT

THE article of Dom Polycarp Sherwood we published in our last issue is by way of being a preparation for an approach to Eastern theology in this year's issues.

The first, in this issue, is an examination of some important points raised by Orthodox theology by Father Clement Englert, an American Redemptorist who has worked with the Jesuit Fathers at the Russian centre at Fordham University. The other three papers (one in each following issue) are on the patristic sources of the theology of Gregory Palamas by Father George Habra, a Melkite priest in Jordan who after his ordinary course in Thomist theology devoted eight years to the study of the Eastern Church Fathers.

In this issue there are also two documentary articles. One about the Byelorussian Mission in England, this has been established ten years. The other is an account of the Ukrainians in Canada. The Holy See has just appointed Bishop Maxime Hermanjuk as archbishop-metropolitan of the Ukrainians in Canada.

We thank the author of the first article for the excellent photographs of Marian House.

THE EDITOR.

## THE BYELORUSSIAN CATHOLIC MISSION IN ENGLAND

1947—1957

AFTER the war many refugees from Eastern Europe were able to settle in Great Britain. Poles and Ukrainians, for instance, are quite numerous in most of the larger cities. There are, in addition, about 3,000 Byelorussians in the United Kingdom, more than 300 of them in London. They came to this country in various ways; some with the Polish forces, some as European Voluntary Workers. Their homeland is now one of the Soviet republics and, as in Latvia, Estonia and the Ukraine, every effort is made by the authorities there to destroy the indigenous religious and national traditions, which can only be fostered abroad, in exile.

When Fr Cheslav Sipovich came to England, almost ten years ago, he wanted to give spiritual help to his compatriots in every way he could. He travelled around, celebrating the liturgy for them in farms, refugee hostels or Catholic churches of the Latin rite. At first he looked upon his mission as temporary and did not expect to remain in England. But later he felt that a permanent mission centre was needed which would provide a spiritual and cultural home for Byelorussians.

Funds were naturally hard to obtain, but with the help of the Holy See and of some benefactors it was possible to begin the purchase of Marian House in North Finchley. The appeal for the house was under the patronage of Cardinal Griffin and valuable help was also given in the early days by the St John Chrysostom Society.

Fr Cheslav was determined to fit out a chapel in the house decorated in the traditional Byzantine-Slavonic style. With permission of Cardinal Tisserant, Fr Hieronymus Leussinck of Chevetogne, the official painter of the Sacred Oriental Congregation, undertook the work of decorating it. Fr Leussinck is a talented pupil of the famous Russian eikon painter Sophronoff. His main work in the chapel is the decoration of the Eikonostasis. The paintings were done in Rome and the Royal doors appeared in an International exhibition of religious art in the Vatican in 1950. The same artist also painted the eikons of our Saviour and the Mother of God, the Last Supper and the angels on the side doors of the screen. He did the sketch for the eikon of SS. Peter and Paul which was afterwards completed by Mrs Korostovez

and  
too.  
our  
East  
the  
harm  
of ti  
for  
and

Fr  
intel  
the  
Slav  
Univ  
its su  
visit  
sum  
God  
of th  
of V  
Byel

M  
nect  
stay  
an a  
a ple  
colle

T  
Fr C  
lay  
usual  
scatt  
mak  
Byel  
Orth  
Cath  
in E  
are t

In  
clerg  
indiv  
Orth  
chap  
play

and Sister Ludgardis of Schotenhof. By Sister Ludgardis too, are the paintings of the Nativity and Resurrection of our Lord and two most interesting groups of saints of the Eastern and Western rites who symbolize the Catholicity of the Church. The whole Eikonostasis is a most successful and harmonious example of modern Byzantine art. In the course of time Fr Cheslav has been able to collect a number of eikons for the house, some older and more traditional examples and others specially commissioned.

Fr Cheslav's intention was to make the house a spiritual and intellectual centre for Byelorussians, and others interested in the history and culture of Byelorussia and in the Byzantine—Slavonic rite. Three times the Byelorussian Catholic University Union, which is affiliated to 'Pax Romana', held its summer school in the house. Bishop Sloskan, the apostolic visitor for Byelorussians attended. During one of these summer schools, in August 1953, Archbishop William Godfrey, then apostolic delegate and now exarch of Catholics of the Eastern rite in England and Wales as well as archbishop of Westminster, blessed the eikon of the patron saints of Byelorussia which hangs over the altar of the chapel.

Marian House has always been glad to keep up its connection with students. Many of various nationalities have stayed there from time to time. The fact that the house is in an attractive part of London and has a large garden makes it a pleasant place of study. There is a good library with a fine collection of books on the Eastern Church.

The establishment at the house consists of two priests—Fr Cheslav Sipovich and Fr Constantine Maskalik, and a lay brother, Nicholas Bogovich. The priests engage in the usual parish work and spend much of their time visiting their scattered flock. There are several factors however which make their work unusual. Catholics are in a minority in Byelorussia. Before the war there were some 10,000,000 Orthodox, 2,000,000 Catholics of the Latin rite and 40,000 Catholics of the Byzantine rite. Of the 3,000 Byelorussians in England approximately 30 per cent are Catholic. There are three Byelorussian Orthodox priests in England.

In accordance with generally recognized principles, the clergy of Marian House do not engage in proselytism of individual Orthodox. The friendliest relations exist with the Orthodox clergy, and Orthodox laity come willingly to the chapel to pray with Catholics for their oppressed country and play their part in the life of the house. The positions of both

sides are respected and understood, though naturally instruction is not refused to anyone who begins enquiries of his own will.

Byelorussian Catholics are naturally encouraged to find their spiritual home here and there is co-operation with other Catholic refugees from Eastern Europe. Last year there was a concelebration at the Ukrainian church in Saffron Hill on the feast of the martyr St Josaphat Kunceвич and this year on Ascension Day a Ukrainian priest, Very Revd Fr Ratushinskyj, concelebrated with the clergy of Marian House in the chapel there.

The clergy of Marian House indeed do not look upon their work as limited to their own countrymen. Fr Cheslav himself has sought to arouse interest in the Christian East by giving lectures in St Edmund's College Ware, at Womersley and to the Newman Association. At Marian House all who are interested in the Eastern rite, culture or music are welcome. Mr Guy Picarda, a brilliant musician with an expert knowledge of Slavonic church music, has trained a choir to accompany the offices. The chapel has many examples of Folk embroidery, the work of members of the congregation. And in the course of time the house has become a meeting place for people of many nationalities and religions. On two occasions recently, for instance, the liturgy was celebrated in Rumanian by a Jesuit for a group of Rumanian exiles, many of them Orthodox. Most of the visitors to the house have been impressed by the charity and kindness which prevails. His friends are convinced that this is very largely a reflection of the warm personality of Fr Cheslav himself.

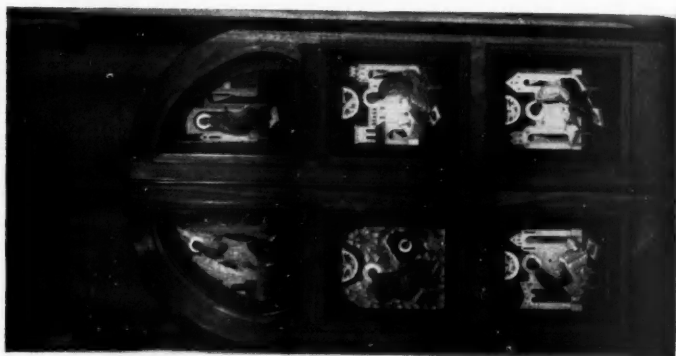
H. P. KING.



in-  
s of  
  
find  
ther  
was  
on  
year  
hin-  
the  
  
their  
hself  
ving  
the  
sted  
Guy  
e of  
the  
lery,  
urse  
ople  
ntly,  
by a  
dox.  
y the  
con-  
warm  
  
G.



The interior of the chapel at Marian House



The royal doors of the Eikonostas painted by  
Dom Jerome Leussinec, monk of Chevetogne



An 18th century eikon of Our Lady of Smolensk



Our Lady of Zyrovicy with the patron saints of Byelorussia.  
By Sr Lutgardis of the Olivetan Oblates, Schotenhof

PROB.  
discip  
theolo  
betwe  
that fi  
and c  
fairly  
and i  
betwe

Sin  
Ortho  
statem  
such  
merel

Wh  
their  
Coun  
in Ho  
are al  
of bel  
'Symb  
for a  
like  
both

In  
with  
and t  
It sho  
the w  
finds  
in the  
and la  
manif  
docum

<sup>1</sup> Th  
Theolo  
permis

<sup>2</sup> We  
who ac  
*Numbe*  
are sti

## EASTERN ORTHODOX THEOLOGY<sup>1</sup>

PROBABLY the most widely neglected of the secondary disciplines of sacred theology is that branch of comparative theology which treats of the differences of faith and practice between Catholics and the Eastern Orthodox. While it is true that fundamentally the Orthodox are very close to the Catholics and disagree only on a few important points, yet there is a fairly wide area of discrepancy in viewpoint, in emphasis, and in accidentals that provides material for controversy between the theologians of both Churches.

Since there has been no central authority for the so-called<sup>2</sup> Orthodox Churches since 1054, it is never possible to make a statement *absolutely*. Therefore, when it is said that such or such a teaching is that of the Orthodox Church, we mean merely that such is the common belief of its clergy and people.

Where do we find the official faith of the Orthodox? On their own admission they accept the first seven Ecumenical Councils as having equal authority with the express statements in Holy Scripture. The teachings of the fathers of the Church are also held in highest esteem. Moreover, official summations of belief are to be found in the documents which they call the 'Symbolic Books' (from *σύμβολον*, the Greek technical term for a religious creed). Such a book is equivalent to a creed, like the Niceno-Constantinopolitan creed used at Mass in both East and West.

In this faith we find two important points of agreement with Catholics; namely, the double rule of faith, Scripture and tradition, and the fact that there are seven sacraments. It should be noted, however, that Orthodox tradition includes the whole manifestation of Christ's life in his Church and finds its concrete expression in the decrees of the councils, in the liturgy, in the writings of the Fathers, in the customs and laws, and even in the art of the Church. This tradition is manifested by Holy Scripture and authoritative ecclesiastical documents such as the patristic writings and the Symbolic

<sup>1</sup> This was read at the Tenth Annual Convention, The Catholic Theological Society of America, June 1955. We are printing this with permission of Fr Englert and the Editor of *Theology Digest*.—THE EDITOR.

<sup>2</sup> We prefer the epithet *Orthodox*. The term was used historically for those who adhered to the faith of the Council of Chalcedon. See *Eastern Churches Number of Pax*, April 1931, p. 9. The churches in union with Constantinople are still Orthodox.—EDITOR.

Books, and the body of the faithful retain this living tradition through the enlightenment of the Holy Spirit.

Everything that is *explicitly* contained in this full living tradition must be believed; everything else ranks simply as a *theologoumenon*, that is, a teaching of theologians which is not a matter of faith.

Some of the secondary issues controverted between Eastern and Western theologians are the West's abandonment of baptism by immersion, the restriction of the priestly administration of confirmation, and the restriction of extreme unction only to those in danger of death.<sup>3</sup>

The doctrine of the Immaculate Conception of the Blessed Virgin was believed in the East for eighteen hundred years and with greater consistency than in the West. The fact that the pope defined it as a dogma of faith, however, has raised some divergence of opinion. It would seem that modern Orthodox opposition to our Lady's Assumption comes only from the fact that the pope defined the Assumption without consulting them and from a misapprehension that the pope declared that our Lady died. The most ancient Eastern eikons of Mary's 'falling-asleep' show her being taken up, body and soul, into heaven.

As far as the *Filioque* controversy is concerned, Eastern fathers and doctors, such as St Basil the Great, and St John Chrysostom, employ the formula *ἐκ Πατρὸς διὰ Υἱοῦ* (from the Father through the Son)—which certainly amounts to the same teaching as the West's formula '*ex Patre Filioque*' (from the Father and the Son)—a point which two great Eastern fathers, St Maximos and St Tarasios, so eloquently argued at Constantinople long before the great schism of the eleventh century.

The *Filioque* controversy concerns not only the dogmatic question of the procession of the Holy Ghost, but also the disciplinary question of adding the word *Filioque* to the creed. Even those Orthodox who admit the Catholic explanation of the dogma, still hold that the West by adding to the creed violated the prohibition of the Council of Constantinople in 381 against changing the creed. Catholics answer this objection by saying that the word *Filioque* clarifies or amplifies the creed but does not really change the creed by adding something new in doctrine, which is the sense of the Council's prohibition.

<sup>3</sup> All these Orthodox usages are recognized by Rome since they are practised by Catholics of the Byzantine rite.—EDITOR.

The *Epiclesis* and divorce are two points of sacramental theology that are still of considerable importance in controversy between the two Churches.

In the Byzantine liturgy the *Epiclesis* is the name given to the prayer occurring soon after the Consecration, in which the power of the Holy Spirit is invoked upon the Eucharistic elements. The text reads :

Moreover we offer Thee this spiritual and unbloody sacrifice, and we pray and beseech and entreat Thee ; send down Thy Holy Spirit upon us and upon these gifts lying before us . . . and make this bread the precious Body of Thy Christ. Amen.

And that which is in this chalice the precious Blood of Thy Christ. Amen. Having changed them by Thy Holy Spirit. Amen, amen, amen.

So that for those who receive them in Communion, they may serve as a cleansing for the soul, for the forgiveness of their sins, as a communication of the Holy Ghost and a full participation in the kingdom of heaven, and to promote their confidence in Thee—and let them not serve for the judgement or condemnation of any who receive them.

The question about the *Epiclesis* was discussed at the Council of Florence (1438), and all the Greeks, except Mark of Ephesus and Isidore of Kiev, admitted that the words of consecration (or 'Institution') effected the transubstantiation. Mark of Ephesus claimed that the words of Institution and the *Epiclesis* were equally important and necessary. His opinion is now generally held among the Orthodox, although some of their modern theologians say that *only* the *Epiclesis* effects the consecration.

Let us examine the arguments adduced by these theologians. They say that the operation of each sacrament should be effected by an invocatory prayer. In the Mass this is done by invoking the Holy Spirit. Catholic theologians admit the operations of the Holy Spirit in all the sacraments, but deny that He has to be explicitly invoked in order to achieve the effect of the sacrament.

The Orthodox maintain that the words of Institution are not the apt form for the sacrament because they are not joined by the sign of the Cross. Catholics say that the Eucharist, a unique sacrament by Christ's very institution, is a sacrifice as well as a sacrament. It not only gives grace but contains the very Author of grace. Hence, it is not necessary that it

parallel the other sacramental rites completely. However, the bread and wine *are blessed* with the sign of the Cross just before the words are said.

The Orthodox argues that in the Liturgy of St Basil, the sacred gifts are called ἀντίτυπα, i.e. species, after the Consecration and just before the *Epiclesis* proper. Catholics reply that this word, ἀντίτυπα employed by the saint does not prove that he did not yet consider the gifts consecrated, for this word is used by the Greek fathers even when there can be no doubt from the context that the real Body and Blood are meant. St Cyril of Jerusalem says, for example: 'Those who taste are not bidden to taste bread and wine, but the species (ἀντίτυπον) of the Body and Blood of Christ.'

What then is the true sense of the *Epiclesis* prayer? How do Catholics explain it? There are two accepted theories.

The theory of Cardinal Bessarion<sup>4</sup> declares that what happens at the moment of Consecration is something so stupendous that the liturgy can view it only by degrees. Since all the efficient activities of the Blessed Trinity are the results of the co-operation of all three Persons, the Consecration in the liturgy is also the work of all three Persons. The liturgy stresses the work of the Father before the Consecration (in the Preface), the work of the Son during the Consecration (in the account of the Institution), the work of the Holy Spirit after Consecration (in the *Epiclesis*).

In the sacraments of baptism and extreme unction the prayers said after the 'form' ask for graces already given in the sacrament that was just conferred when matter and form were united. So too, in the dramatic anticipation found in the Roman rite at the Offertory of the Mass, there is a transfer of the time element when the unconsecrated bread and wine, in view of what they are to become, are already referred to as 'this pure, unspotted offering'; and when over the same unconsecrated bread and wine the priest says: 'We offer this chalice that brings us salvation'.

A second Catholic explanation of the *Epiclesis* looks upon the prayers<sup>5</sup> as a petition for the fruits of Communion—that these consecrated elements be made the instruments of grace for us when we receive them. Hence the upholders of this theory say that the essential sense of the prayer is found in the second part where we read: 'So that for those who receive

<sup>4</sup> P.G. 161, 494.

<sup>5</sup> *Mansi*, tome XXXI—A, 1003—1006.

the  
sou  
vok  
A  
cert  
that  
stea  
hav  
pres  
to  
H  
The  
(xix  
for  
he  
adu  
A  
one  
can  
a hu  
bon  
wou  
an  
exile  
spec  
men  
S  
proh  
why  
not  
F  
adu  
for  
indi  
neith  
of th  
Cori  
teach  
rema

\* R  
Δογμα  
articl  
Lopu



them in Communion, they may serve as a cleansing for the soul . . . ' Thus the Holy Spirit's beneficent operation is invoked so that the fruits of Holy Communion may come to us.

Among the disputed points of sacramental theology, certainly there is none of more practical importance than that of divorce.\* While the Catholic Church has always held steadfastly to the indissolubility of marriage, the Orthodox have shown a gradual toleration of divorce, which at the present time constitutes the greatest single practical hindrance to reunion.

How do their theologians justify toleration of divorce? They cite the words of our Lord in the Gospel of St Matthew (xix, 9): 'I say to you that whoever puts away his wife except for immorality and marries another, commits adultery; and he who marries a woman who has been put away commits adultery'.

Admitting that a valid marriage endures until death of one of the parties, they claim that certain other circumstances can arise in which a condition *equivalent* to death exists between a husband and wife, and that this 'moral' death dissolves the bond just as certainly as does physical death. Such conditions would be a serious disease contracted by one of the parties, an absence of one party for five, sometimes three years, the exile of one as a punishment (for example to Siberia), or other special cases to be judged by the patriarch on their individual merits.

Since the text cited above from St Matthew does pose a problem for explanation, it will be useful to study it and see why ancient tradition and constant Catholic interpretation do not admit that it endorses divorce.

First of all, to say that Christ allows divorce on account of adultery would be to accuse him of contradicting Himself, for He declared that God from the beginning made marriage indissoluble and intended that to remain the pattern. Moreover, neither St Mark (x, 11-12) nor St Luke (xvi, 18) make mention of the exception phrase, and St Paul, in his First Epistle to the Corinthians (vii, 10-11), says he is reporting what the Lord teaches, namely, that if spouses separate, there is to be no remarriage.

\* Regarding Orthodox permission for divorce: *Greek*: Androutsos, Δογματική της ὀρθοδόξου ἀνατολικῆς Ἐκκλησίας, Athens 1907, p. 400. *Russian*: article on 'Marriage' in the *Orthodox Theological Encyclopedia*, edited by Lopukhin, t. II, c. 1023-1073.

It has been the traditional teaching of Catholic exegetes that the phrase 'except for immorality' refers to the first part of the statement, giving reason for the *separation* of the spouses, not for their remarriage. However, recent progress in the field of linguistics has thrown a new light on this text. The Greek word used for 'immorality' is πορνεία, which has been shown to mean concubinage, or a marriage that was invalid according to Jewish laws. Hence our Lord would be saying, 'Whoever puts away his wife (except in the case of a spurious marriage) and marries another . . .'

St Paul, speaking of the man who married his stepmother (I Cor. v, 1), a marriage reprobated by God in Leviticus (xviii, 8) and therefore considered illicit and invalid by the Jews, uses the word πορνεία to refer to the spurious marriage.

In the Acts of the Apostles we read that the Gentile Christians were asked to observe only a few ritual points of Jewish Law; they were asked to abstain from idol-offerings, from blood, from strangled meats, and from πορνεία. According to ordinary Christian morality they were already forbidden to indulge in sins of the flesh. Why then speak here of πορνεία unless that term means marriage within the degrees forbidden by God to the Jews?

Esau, in the Epistle to the Hebrews (xii, 16) is called immoral (πόρνος), even though in Genesis we find no mention of his being guilty of any sexual sins. We do read, however, that he married Hethite women. Such marriage outside of Jewry was considered illicit and invalid by the Jews.

In the light of these scriptural arguments, the text in St Matthew becomes very clear, and the whole basis for the Orthodox stand in favour of divorce is destroyed.

Certainly the primacy of the pope is the essential point of difference between Catholics and Orthodox churches. The arguments most frequently adduced by the Orthodox are the same as those used by Protestants.

Some agree with Lutheran authorities like Dr Heinrich Holtzmann in denying the authenticity of the great Petrine text, 'Thou art Peter and upon this rock I will build my Church'. Others parrot Luther and say that the words mean 'on faith like yours I will build my Church'.

As to the historical arguments about the use of the primacy by St Peter's successors, the Orthodox join the Protestants in saying that the exercise of papal authority after the fourth century merely goes to show the overweening lust for power

on the part of the bishops of Rome, and that these actions represent a complete usurpation of authority.

The historical arguments adduced from the first three centuries, showing instances of the exercise of the primacy, are regarded as accidents of history or examples of how an individual bishop interfered in the affairs of another diocese. *The cumulative force* of the argument is ignored: that the consistency of the papal exercise of universal jurisdiction shows a definite pattern and that it is exercised by popes who were personally holy men and not proud autocrats.

Orthodox explanations also ignore the fact that those over whom the popes exercised their jurisdiction either accepted it as the proper thing or at least did not gainsay it. Positive testimonials of bishops like Saint Ignatius of Antioch, Irenaeus of Lyons, and Cyprian of Carthage support the doctrine of the Roman See's primacy, and Eastern fathers like St Cyril of Jerusalem, St Cyril of Alexandria, St Gregory of Nyssa, and St John Chrysostom teach that the pope is the head of the universal Church because he is the heir to Peter's primacy.

What do the Orthodox say about the clear testimony of the fathers at the Council of Chalcedon? A group of Orthodox theologians was asked this question recently by a Catholic priest and they replied: 'The expressions used by the Fathers at Chalcedon are nothing more than Oriental imagery and flattery'. But who then is to judge when an Eastern father is stating something dogmatically correct and when he is indulging in 'Oriental imagery'?

The definition of the Church given by Catholic theologians is the following:

The Catholic Church is the body of believers in Christ which was instituted by our Lord; these believers form a society whose purpose is eternal salvation; they are united by a profession of the same faith, by use of the same sacraments and under the rule of their legitimate pastors, especially the supreme Pontiff.

Traditionally the Orthodox have held this classic Catholic definition with the exception of the last phrase, for which they substitute 'under the rule of the Holy Ghost', or 'of Christ and the bishops'. In the last century, however, a whole group of theologians and philosophers among the Russians, called the Slavophiles, have begun to expound new theories about the Church. What their teaching amounts to is this: they lean toward the old error of a *chiefly* invisible church, a church devoid of any *perfect* external organization. It seems

as if this doctrine was expressly devised to explain away the lamentable lack of organization in the Orthodox churches to-day.

Orthodox theologians in this century have been much concerned with the doctrine of the Mystical Body, but they refuse to accept the clear Catholic distinction between Christ as the invisible head of the Church and the pope, his vicar on earth, as the visible head of the Church. They say simply that there cannot be two heads.

Insistence on the invisible aspect of the Church fits in with the traditional Eastern exaggeration of passivity. Thus they say that, if there are errors, abuses, or problems in the Church, the Holy Spirit will inspire the remedy for them. If God wants new believers added to His Church, He will accomplish that without the activity and labours of missionaries, and so on. This error in their thinking seems to be a denial of true secondary causality.

Confusion about the ordinary and universal *magisterium* of the Church follows from the doctrine of 'Sobornost'.<sup>7</sup> This doctrine means all the life and qualities of the Church, including infallibility, are communicated to each individual member. Since infallibility resides equally in the faithful and in the bishops, and is the prerogative of no individual but of the whole Church, there is no need to distinguish the faithful (*Ecclesia discens*) from the teaching Church (*Ecclesia docens*). Unless an opinion or definition is accepted by both hierarchy and people, it is erroneous. Unpopular councils, such as Lyons and Florence, enjoy no authority in the East.

This attitude also explains the great diversity of opinion on how a general council should be convened for formulation of beliefs. Some say only the bishops need agree about it; others say it is the business equally of bishops, clergy, and faithful; still others claim that it is up to the civil power to convene a council.

With regard to definitions of doctrine, some theologians would require the approval of every bishop in the world, even those not present at the council. Others would be satisfied if but one church, e.g., that of Greece, could secure in writing the approval of every bishop. Then the proposed point could be defined, but it would be infallible only if accepted and confirmed by all the faithful. Just how these

<sup>7</sup> See Fr G. Dejaifve's study '*Sobornost*' or *Papacy*. E.C.Q. 1953, all four issues.—EDITOR.

various  
seem

Th  
withi  
those  
for u  
about  
ment  
of se  
which  
Orien

Ye  
of a v  
who  
divisi  
of the  
sacra

As  
contin  
is no  
of ou  
sheph

various plans could ever be reduced to actuality does not seem to preoccupy the writers.

The division of Christendom and the constant schisms within their own ranks have caused sincere concern among those schismatics who join Christians everywhere in praying for unity. Moreover there is a growing concern among them about the low educational level of their clergy. The establishment and administration of good seminaries and the delivering of sermons and instructions to the faithful call for an activity which has long been foreign to the passive character of Oriental Christianity.

Yet owing to the grace of the sacraments and the retention of a valid priesthood, much piety remains among the faithful who are generally in good faith and look upon the external divisions as mere disagreements among the bishops. Many of these faithful frequent Catholic churches for Mass and the sacraments, tranquilly believing it makes no difference.

As long as the Orthodox churches retain valid orders and continue their devotion to the Blessed Mother of God, there is no reason to be despondent about the ultimate fulfilment of our Lord's prayer that there may be 'but one flock and one shepherd'.

FR CLEMENT ENGLERT, C.S.S.R.

## CATHOLICS OF THE UKRAINIAN RITE IN CANADA

WHEN we study the Church statistics, we find that the Catholics of the Ukrainian rite constitute the largest body of the Eastern Catholic Church. Prior to the Second World War there were close to five million Ukrainian Catholics in Western Ukraine and Czechoslovakia. In the free world including the United States, Canada, South and Central Americas, western Europe and Australia there are now approximately 750,000 Ukrainian Catholics. The official language of this Eastern Church is the Old Slavonic. This article is intended to acquaint the readers with the Catholics of the Ukrainian rite in Canada.

### PERIOD OF UKRAINIAN PIONEERS IN CANADA

Two young men, John Pilipiw and Wasyl Eleniak, started a great emigration movement from Western Ukraine into Canada. They arrived in Montreal on 7th September 1891. Their country of origin was then known as Eastern Galicia, which was at that time a province of the Austro-Hungarian monarchy. This little emigration vanguard was followed a year later by ten other families from Pilipiw's village. Several years later Ukrainians in Canada were numerous enough to form sizeable colonies in northern Alberta and central Manitoba.

Unlike some other ethnic pioneer groups, for example the French Canadians, the Ukrainian Catholic pioneers arrived in Canada unaccompanied by their own clergy. Having come from a country where anti-Catholic propaganda was unknown, the newcomers found themselves in an unenviable position. The emissaries of the Russian Orthodox Bishop Tychon of San Francisco, and ministers of some local Protestant sects, lost no time in trying to win the Catholic immigrants to their own fold.

Realizing the difficult position of the strangers, the members of the Roman Catholic Hierarchy in Western Canada, especially Archbishop A. Langevin of St Boniface in Manitoba, Bishops Legal and Grandin of St Albert in Alberta, and Bishop Paschal of Prince Albert in Saskatchewan, employed all means at their disposal to help the poor abandoned people. During the years 1896-1900 they personally appealed, on behalf of the Canadian Ukrainians, to the Holy Father, to the government of Austria and to the Church Hierarchy in Western Ukraine, to see what could be done for the Ukrainian Catholics in Canada. Their efforts were not in vain. In 1897

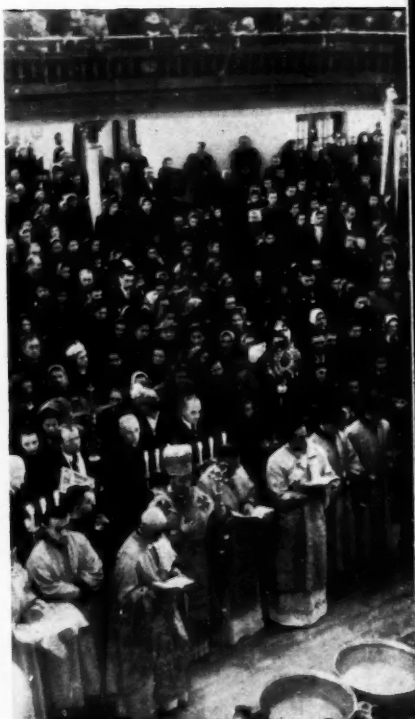


E

olics  
ern  
were  
aine  
ited  
rope  
nian  
the  
ders

rted  
into  
891.  
licia,  
arian  
ed a  
veral  
h to  
oba.  
e the  
rived  
come  
un-  
iable  
shop  
local  
holic

mbers  
cially  
shops  
ishop  
d all  
eople.  
d, on  
to the  
ny in  
ainian  
1897



Dedication by his Excellency Bishop Isadore Borecky of St Nicholas  
Ukrainian Catholic Church, Toronto, Canada

Fathe  
in M  
c.ss.F  
inten  
arrive  
in O  
Winn  
city.  
pione  
Due  
Fathe  
A de  
the r  
Lang  
sent  
messs  
to th  
in W  
In Se  
Fathe  
After  
and  
as w  
endeo  
obses

In  
this t  
panic  
Stroc  
Serva  
joine  
and  
Tyme  
Be  
Cath  
Fathe  
H. B  
and c  
Ukra  
and c  
Andr  
and



Father N. Dmytriw arrived in Canada to visit his countrymen in Manitoba and Alberta. Two years later Father A. Deleare, C.S.S.R., of Belgian nationality arrived in Canada with the intention of ministering to the Ukrainian Catholics. He arrived in Quebec on 28th September 1899. Shortly afterwards, in October of the same year, Father D. Polywka arrived in Winnipeg and organized the parish of St Nicholas in that city. Father J. Zaklynsky was another Ukrainian Catholic pioneer priest in Canada. He arrived in the spring of 1901. Due to unfavourable circumstances, all these priests, except Father Deleare, stayed in the country for only several months. A determined effort to secure Ukrainian Catholic clergy for the mission work in Canada, was made by Archbishop A. Langevin of St Boniface, when he, in the spring of 1900, sent Father A. Lacombe, O.M.I., to Europe, with special messages to Pope Leo XIII, to the Austrian government and to the Most Rev. A. Sheptytsky, then bishop of Stanislawow in Western Ukraine. Father Lacombe's mission was a success. In September of 1901 Bishop Sheptytsky sent his secretary, Father B. Zoldak, to Canada in order to survey the situation. After his arrival in Canada, Father Zoldak visited Winnipeg and the large Sifton and Stuartburn districts in Manitoba, as well as northern Alberta. Once his special mission was ended, he returned to the Old Country and reported his observations to the church authorities.

#### ARRIVAL OF MISSIONARIES

In October of 1902 Father Zoldak returned to Canada, this time in the capacity of apostolic visitator. He was accompanied by three Basilian Fathers: P. Filas, S. Dydyk, A. Strocky, and Brother Jeremias, as well as by four Sisters, Servants of Mary Immaculate. This little mission group was joined in November of 1903 by Fathers N. Kryzanowsky, and M. Hura, and in 1905 by Fathers A. Filipow, and J. Tymochko.

Besides these earliest missionaries, the ranks of the Ukrainian Catholic clergy increased considerably between 1905-1912. Father Deleare, C.S.S.R., was joined by Fathers N. Decamps, H. Boels and Decheur, all of the Redemptorist Congregation and of Belgium origin. Their field covered at that time the Ukrainian Catholic missions in south-eastern Saskatchewan and central Manitoba. Members of the secular clergy were E. Andrushovich, O. Yermy, M. Kinash, E. Krasicky, Wyniarsky and Boyarchuk, all of whom had arrived from Western

Ukraine. There was also another group of secular priests who were of French Canadian origin. These were Fathers J. Ad. Sabourin, J. Jean, Claveloux, Gagnon and Desmarais. Father Jean later joined the Basilian Fathers. Father Sabourin took a special course in the Ukrainian language and rite in Western Ukraine, and having adopted the Ukrainian rite, he zealously laboured among the Canadian Ukrainians from 1908 to 1917, especially in the large mission districts of Sifton in Manitoba, where he had established and personally directed a missionary school for Ukrainian boys.

#### MISSION DIFFICULTIES

One can hardly imagine the gigantic task and the difficulties that were lying ahead of the missionaries at that time. Records show that as early as in 1903 there were in Canada 62,000 Ukrainian Catholics, 30,000 of whom were in the archdiocese of St Boniface, 20,000 in the diocese of St Albert and 12,000 in the Apostolic Vicariate of Saskatchewan. Their missions were spread over a territory about a thousand miles long and some two hundred miles wide. The vastness of the mission field, the lack of proper transportation facilities, the primitive country roads, the ignorance of the language and customs of the new country, the poverty, isolation and the loneliness of the people—all of these presented quite a difficult problem. The virgin lands had to be broken, and temporary homes were to be built. In search for work, the pioneers used to make tens, sometimes hundreds, of miles on foot, without proper food, clothing and lodging. Missionaries used to spend long hours, sometimes days, in old fashioned wagons on hot summer days, and in open sleighs during severe winters.

Pioneers often mention how the late Father Kryzanowsky, O.S.B.M., used to carry on his back heavy loads of flour or groceries from Edmonton to Mundare, a distance of over sixty-five miles.

#### FIRST UKRAINIAN CATHOLIC BISHOP FOR CANADA

Despite the best intentions and pastoral zeal of the Roman Catholic Bishops and clergy in Canada—and this should be deeply appreciated, it became evident that in order to achieve the best of success, it was necessary that the Ukrainian Catholics have a bishop and clergy of their own nationality and rite. This state of affairs was brought to the attention of the Holy See by the Most Rev. Andrew Sheptytsky, metropolitan of

Lvi  
sur  
Euc  
the  
for  
a ne  
B  
stud  
prie  
rect  
dioc  
the  
with  
land  
St C  
bish  
of P  
cons  
Fath  
on 2  
Brita  
first  
them  
churc  
of th  
Fren  
Af  
Gove  
Rev.  
Cath  
Winn  
See,  
dioc  
Dec  
churc  
instal  
with  
establ  
in Wi  
Org  
some  
rural  
first t  
was to

Lviv in Western Ukraine, when in 1910 he had personally surveyed the situation at the time of his attendance at the Eucharistic Congress in Quebec. As a result of his survey, the Holy See appointed in 1912 Rev. Nicetas Budka, as bishop for the Ukrainian Catholics in Canada, initiating in this way a new period in the history of the Church in this country.

Bishop Budka was born in 1877 in Western Ukraine. He studied theology at Innsbruck, Austria, and was ordained priest in 1905. Metropolitan A. Sheptytsky appointed him as rector of the grand seminary in Lviv. He was also made diocesan director for emigration. Being in close contact with the emigration in Prussia and North America, he was familiar with the situation of his countrymen outside their own homeland. The consecration of the new bishop-elect took place in St George's cathedral at Lviv, on 14th October with Archbishop Sheptytsky as consecrator, and with Bishop Czechovich of Peremyshl and Bishop Chomyshyn of Stanislawow as co-consecrators. Bishop Budka, accompanied by his secretary Father Joseph Bala and by Father Sembratovich left Liverpool on 29th November, and arrived in Halifax on the *Empress of Britain* on 6th December. In Montreal he was greeted by the first group of the Ukrainian immigrants. He said Mass for them in a Roman Catholic church, as there was no Ukrainian church in the city at that time, and was welcomed on behalf of the Ukrainian Catholic clergy by Father Desmarais, a French Canadian priest who had adopted the Ukrainian rite.

After leaving Montreal, Bishop Budka paid a visit to the Governor General in Ottawa, and another visit to the Most Rev. S. Ortynsky in Philadelphia, bishop for the Ukrainian Catholics in the U.S.A. Immediately afterwards he left for Winnipeg, which according to the arrangements of the Holy See, was to become the episcopal see for the newly-erected diocese. The new bishop arrived in Winnipeg on 19th December 1912, and had his first pontifical Mass in St Nicholas church on the same day. On 22nd December he was officially installed in the same church. His temporary residence was with the Basilian Fathers. In the summer of 1913 he established his permanent residence at 511 Dominion Street, in Winnipeg.

**Organization.** At the time of his arrival, Bishop Budka found some eighty organized parishes and missions in cities and rural districts, especially in the Prairie provinces. One of the first tasks that awaited the bishop in his newly-erected diocese, was to assure the possession of the church property through

provincial and federal legislation. The acts to incorporate the church property in the Prairie provinces and in Ontario, as well as a separate act for the episcopal Corporation in Ottawa were completed in 1913. But the application of the act in some particular cases, was sometimes a hard, long and costly procedure. A number of churches and chapels were lost to the diocese, and in a few cases thousands of dollars were spent in lawsuits. Before 1913 there were very few Ukrainian organized communities in Eastern Canada. Shortly after the erection of the diocese, churches and chapels were built in Sydney, Montreal, Toronto, Hamilton, Sudbury, Fort William and several other Ukrainian centres. British Columbia, Canada's most westerly province, also managed to organize several parishes and missions of the Ukrainian rite.

Besides the parishes and missions there were other Ukrainian Catholic organizations, even before the arrival of the first bishop, but only one of them was and still is of nation-wide character. It is the St Nicholas mutual benefit association with its headquarters in Winnipeg. It was founded in 1905 by a Basilian monk, Father M. Hura. Other mutual benefit, social, educational and dramatic societies could be found, especially in the city and town parishes, but these were and are at present of local character.

*Regular Clergy. Congregation of the Holy Redeemer.* As already mentioned, Father A. Deleare, a Redemptorist of Belgian nationality was the first priest of that Congregation to work for the Ukrainian Catholics in Canada. After having been rescued from a shipwreck in the strait of Belle Isle, he arrived in Brandon, Manitoba, on 11th October 1899, and established in that town a mission post, from which he attended until 1904 the missions at Oakburn, Sandy Lake, Rosburn, Shoal Lake, Minnedosa and Mountain Road. On 12th January 1904 he made Yorkton in Saskatchewan his permanent place of residence and established there the headquarters for the Redemptorists of the Ukrainian rite. In order to make his ministry among the Ukrainians more efficient, he adopted the Ukrainian rite and said his first Mass in this rite on 26th September 1906. Prior to the First World War four other Belgian Redemptorists had joined Father Deleare. They were Fathers H. Boels, N. M. Decamps, K. Techeur and L. Boesche (Bosky). Father Joseph Bala joined the Congregation just before the First World War, and took his novitiate in Belgium in 1915. Immediately after the war and within a few years that followed, the Yorkton group of

Rede  
Belg  
Fath  
Frac  
mer  
whi  
assa  
as a  
Joh  
year  
V  
Yor  
miss  
Fath  
was  
mor  
of t  
A  
the  
Byz  
of P  
to  
Red  
The  
F  
Fath  
Dist  
Buc  
from  
miss  
Can  
Br  
Port  
From  
their  
Ukr  
lines  
O  
know  
deser  
Cath  
miss  
good  
cent

Redemptorists gained a number of new members from Belgium and the Western Ukraine. From Belgium there came Fathers J. Janssens, A. Delforge, J. Ghikere, R. Costanoble, Francis Boesche, A. Coulie and H. Kinsinger. It may be mentioned here that Father Delforge died in 1935 as a martyr while defending Father John Bala before an anti-Catholic assassin. From Western Ukraine, Father Joseph Bala returned as a Redemptorist in 1921, and Fathers S. Bachtalowsky and John Bala came to Canada in 1922. These were followed six years later by Fathers G. Shyshkowich and N. Kopiakiwsky.

With this additional help, the Redemptorist Mission at Yorkton was making a marked progress at home and in the mission field. At Yorkton the old little monastery, which Father Deleare and his colleagues had occupied since 1904, was replaced in 1913 by a new, much larger building. This monastery was to serve as headquarters for the Redemptorists of the Ukrainian rite in Canada.

Adjoining the monastery the Redemptorists erected in the following year an imposing brick church in the Byzantine-Ukrainian style, naming it Church of the Mother of Perpetual Help. In 1920 a Juniorate was founded in Yorkton to sponsor vocations to the priesthood, and in 1923 the Redemptorists started a press by publishing a religious monthly, *The Voice of the Redeemer*.

From their Yorkton headquarters, the Redemptorist Fathers covered a large mission field. The Yorkton Mission District included Ituna, Regina, Moose Jaw, Canora, Buchanan, Rama and Wadena in Saskatchewan. It was also from Yorkton that the Redemptorist Fathers served the missions in the cities of Ottawa and Montreal in Eastern Canada, in 1910. Between 1910 and 1913 Father H. Boels of Brandon, attended the missions at Mountain Road and Portage la Prairie in Manitoba, and Regina in Saskatchewan. From 1916 to 1923 a group of Redemptorist priests, with their temporary residence in Komarno, Manitoba, served the Ukrainian missions on the Arborg and the Fisher Branch lines, north of Winnipeg.

*Order of St Basil the Great in Canada.* This Order is commonly known in Canada as Basilian Fathers. Members of this Order deserve a special mention in the history of the Ukrainian Catholics in this country. Ever since the arrival of their first missionaries in 1902, the Basilian Fathers have done much good for the Church, especially in the first forty years of this century when the secular clergy were very limited in number.

Basilian missionaries, like the saintly Father Deleare of the Redemptorist Fathers, by their zeal, by hard missionary work, by word and good example, by means of literature and systematic pastoral work, have won for themselves admiration and high esteem among the Catholics of Canada, especially of those in the province of Alberta. Ever since their arrival in Canada, the Basilian Fathers established themselves in three large Ukrainian Catholic centres: Winnipeg in Manitoba, and Mundare and Edmonton in Alberta.

The first Basilian priest to organize a parish in Winnipeg, was Father D. Polywka. He organized St Nicholas parish in 1901. But the church that was properly incorporated as Catholic property, was built by Father Polywka's successors: Fathers Filas and Hura. The first Mass was sung in the church on the 19th December 1904, the Feast of St Nicholas. From Winnipeg the Basilian Fathers attended for many years the missions in the Sifton and Ethelbert districts in northern Manitoba, and Oakburn, Rossburn, Sandy Lake, Mountain Road and Stuartburn in central and south-eastern Manitoba. Mundare, in north-eastern Alberta became the headquarters for the Basilians in Canada in 1903, when Fathers P. Filas built the first Basilian monastery there. Mundare always was a large Ukrainian centre. There the temporary chapel was replaced in 1910 by a magnificent church of St Peter and Paul, built by Father Kryzanowsky. To sponsor vocations to the Order, and in order to commemorate the 300 anniversary of the martyrdom of St Josaphat, who was also a member of the Order, the Basilian Fathers founded at Mundare their novitiate, which was completed and opened in 1923. Edmonton was the third Ukrainian centre in Alberta. Although in 1902 there were only a dozen Ukrainian families out of the population of 5,445, the city was a kind of meeting place for the Ukrainian settlers that lived to the south, east and north of the city. The first Basilian mission arrived in Edmonton on 1st November 1902. It was composed of Fathers S. Dydyk, P. Filas, A. Strocky and Brother Jeremias Yanishevsky. The group was welcomed by the local Oblate Fathers. The first High Mass in the Ukrainian rite was sung by Father Strocky in a Roman Catholic church. The Oblates were good enough to offer their rooms to the missionaries, but it was evident that the newcomers had to think of building their own church and residence. Bishop E. Legal donated the site for the church, and Bishop Grouard of Athabasca advanced a loan of \$1,500.00, so that in June 1904 the construction operations were well

und  
con  
carp  
whi  
tem  
who  
large  
C  
Obl  
The  
assi  
orig  
Ukr  
arriv  
rite  
wor  
was  
nov  
Ro  
stru  
chur  
of a  
and  
Kil  
At  
and  
buil  
S  
first  
with  
Siste  
Eun  
the  
livin  
Edm  
The  
Mur  
and  
Tym  
used  
and  
Kry  
the  
child

under way. By November of the same year the church was completed and officially opened. Brother Jeremias used his carpenter's skill and repaired an old home close to the church, which served as a residence for the priests and brothers. This temporary living quarters served their purpose until 1912, when during Father Hura's pastorate they were replaced by a larger, brick residence which is still in use at present.

*Oblates of Mary Immaculate.* There are at present only two Oblates of Mary Immaculate of the Ukrainian rite in Canada. They are Father Philip Ruh, and Father M. Kotowich, his assistant at Cooks Creek, Man. Father Ruh is of German origin. Born in Alsace-Lorraine, he went in 1911 to Western Ukraine to study the Ukrainian language and rite. Having arrived in Canada in April of 1913, he adopted the Ukrainian rite in the spring of the following year. At first Father Ruh worked on missions in Northern Alberta. Then in 1922 he was requested to supervise the construction of the Basilian novitiate at Mundare. In 1923-29 he erected at Mountain Road, Manitoba, what could be called the largest frame structure church in western Canada. In 1926 he built a similar church at Portage la Prairie. Father Ruh supervised the erection of a large church at Dauphin, of the cathedrals at Saskatoon and Edmonton; he designed the churches at Selkirk, East Kildonan, Gonor and a number of churches across Canada. At present he is erecting a very elaborate Way of the Cross and a grotto by his church at Cooks Creek, which he himself built and where he has been pastor for the last two decades.

*Sisters Servants of Mary Immaculate. Convent at Mundare.* The first Sisters Servants of Mary Immaculate arrived in Canada with the Basilian Fathers on 30th October 1902. These were: Sister Ambrosia Lenkevich, Sister Isidora Shepkowska, Sister Eumelia Klapouschak and Sister Thais Wrublewska. Through the benevolence of Bishop Legal, they were offered free living quarters close to the church of the Oblate Fathers in Edmonton, for eight months. After that they left for Mundare. The first convent of the Sisters in Canada was built near Mundare by Father P. Filas in 1903. It served also as novitiate, and the first candidate-postulants were Sister Josaphat Tymochko and Sister Thais Letawska. About sixty children used to come to the convent to attend classes of catechism and the Ukrainian language. With the assistance of Father Kryzanowsky the Sisters built in 1913 a larger building on the site. Until 1926 it served as separate school, with 140 children attending. In 1926 a new building was erected in



Mundare proper. This one served as school, orphanage and novitiate until 1938.

*Convent of St Josaphat at Edmonton.* Two Sisters and two novices arrived from Mundare at Edmonton and established there in 1905 a small residence, near the church of St Josaphat. The property was donated by the Basilian Fathers. In 1908 the Sisters acquired another home which could serve as school. A Roman Catholic priest and a certain lady, named Hughes, helped to furnish it. In 1910 Bishop Legal had a spacious brick school built for the Sisters at the cost of \$15,000.00. This bishop was a great friend of the Sisters. In 1918 Father Ph. Ruh, O.M.I., an architect and builder, added a wing to the building, which still serves as separate school.

*St Nicholas School and Sisters Residence in Winnipeg.* Before the completion of the construction of St Nicholas church in Winnipeg, the Sisters taught children in a small home donated to them by Father M. Hura, O.S.B.M. After the church was completed, the classes were held in the church basement. In 1911 Archbishop Langevin of St Boniface built a large three story school for the Sisters. This building served as the Sisters' residence and as a school. It can accommodate 200 pupils.

*Convent and Academy of Sacred Heart at Yorkton.* The Academy of Sacred Heart at Yorkton was opened in January of 1917. Its site was donated to the Sisters by Bishop Budka and by an unknown friend at the request of Father A. Deleare, C.S.S.R. The Sulpician Fathers loaned \$25,000.00 for the purpose, and the balance of the cost was covered by contributions of Saskatchewan friends. Father Deleare supervised all the operations at the time of the construction. At first, the academy served as orphanage and school, and later, as school only.

*St Anne's Orphanage, Ituna, Sask.* Through the efforts of Fathers A. Deleare, John Bala and S. Bachtalowsky, the Sisters acquired in 1920 an old, two story building, and converted it into a school and an orphanage. The building could accommodate about fifty children. Later, in 1938, it was replaced by a new orphanage.

*Convent of St Theresa, Montreal.* The Sisters came to Montreal in August of 1925. For several years they lived in rented private homes. In 1935 they moved to their own home, which they converted into a convent. During the school year, the Sisters teach in separate schools. During the summer vacations they go out teaching catechism in neglected places.

*Sisters' Convent at Saskatoon.* In 1928, through the efforts



of Father M. Olenchuk, pastor at Saskatoon, a home was purchased for the Sisters in a beautiful section of the city. It serves as residence for the girls that attend high schools or the university in the city. During the school year the Sisters hold evening classes in the local cathedral parish. In summer they go out teaching catechism in the neighbouring missions.

*St Paul's Home, Dauphin.* During the pastorate of Father M. Pelech, in 1928, the Sisters were brought to Dauphin, a large Ukrainian centre in northern Manitoba, and established themselves in what was called the 'White House'. As usual, they started their mission by holding evening classes for the children and organizing young ladies in Dauphin and out on missions. Later, the Sisters acquired a set of larger homes, which were converted into a Home for the aged.

#### OTHER EDUCATIONAL INSTITUTIONS

*Missionary School in Sifton.* Father J. Ad. Sabourin, a French Canadian priest, went abroad to study the Ukrainian language and rite. He studied in Western Ukraine, and in 1908 he was given permission to adopt the Ukrainian rite. From 1908 to 1917 he zealously laboured on Canadian missions, especially in the large mission district of Sifton in Manitoba, where, assisted by Archbishop Langevin, he founded in 1911 and personally directed a school for Ukrainian boys. Regular daily classes were held in the school itself. In this great undertaking, other French Canadian priests that had dedicated their lives to the Ukrainian cause, came to his assistance. They were Fathers, Claveloux, Gagnon, Desmarais and Father J. Jean, who later joined the Basilian Fathers. The missionary school in Sifton could accommodate forty students. In 1917 the school was transferred to the Ukrainian Sisters and served as a school for girls for five years.

*Sheptytsky Institute at St Boniface and Shevchenko Institute at Edmonton.* Through the efforts of Bishop Budka and Archbishop Langevin of St Boniface, a large brick building was purchased in St Boniface, which served as a residence for Catholic boys that attended regular classes at St Boniface College or the Catholic Provencher School. The institution was opened in September of 1917, and was called 'Metropolitan Sheptytsky Bursa'. It could accommodate fifty pupils. Mr George Shkwarok was its first director. Hundreds of boys found in it a home atmosphere. Three of them are in priesthood, and a good number of them, having benefited by the educational facilities of the institute, are leading Catholic

laymen. Due to unfavourable circumstances, the institution ceased to exist in 1924.

An institute of a similar kind was founded for boys in Edmonton in 1918. It was called 'Shevchenko Educational Institute'. Due to the poverty of the rural and urban population, it closed in 1922.

*Brothers of Christian Schools and St Joseph's College, Yorkton.* Through the initiative of Father A. Deleare and some other Redemptorist Fathers, a monumental educational institution was built in Yorkton in 1919. It was St Joseph's College which was placed under the direction of the Brothers of Christian Schools. The first two Brothers on the staff were Brother Ansbert and Brother Stanislaus. Also Brother Methodius, of Ukrainian origin, was on the staff for about three decades. The erection of the building and the operation of the institution was financed to a great extent by the Catholic Church Extension Society of Toronto, a great friend and benefactor of the Ukrainian Catholic Church in Canada. Under the masterful guidance of the renowned educators, a score of the college graduates have joined the ranks of priesthood. Hundreds, even thousands of them, hold prominent places in public life, and give a good example as Catholic gentlemen.

*The Press.* From the arrival of the first Ukrainian immigrants in Canada until 1927, there were in the country only three Ukrainian weeklies, that could mould public opinion to a great extent. All three were published in Winnipeg. It is true, there were many other weeklies or periodicals, but their influence was of little consequence. Most of them were unfriendly or indifferent to the Catholic Church. Only six were friendly (1941, M.B., p. 41). Of the three large and influential weeklies, *Canadian Ruthenian* was the only one that was Catholic. It was established in 1911 by Archbishop Langevin. Its first editor was Mr N. Syroidew. The paper was well edited and interesting. Despite the attacks on the Catholic Church by some Protestant and Orthodox papers on the one hand, and by radical and nationalistic press on the other, the *Canadian Ruthenian* stood its ground, enjoyed popularity and had sufficient number of subscribers. When Bishop Budka took over the diocese, Archbishop Langevin handed the paper over to him. In 1918 the paper changed its name to *Canadian Ukrainian*. Due to persistent attacks by the enemies of the Church, the paper got involved in a lawsuit, and was taken over in 1927 by another press under a different name.

In Yorkton the Redemptorist Fathers started publishing in 1923 a religious monthly magazine, called *Redeemer's Voice*. It was deeply religious and quite popular, but due to technical difficulties, its publication was suspended in March of 1928, and was resumed five years later.

*Struggle to Preserve Faith.* Even before the arrival of Bishop Budka, the Ukrainian Catholics in Canada had many occasions to test their faith. Unfortunately, having come from a country where anti-Catholic propaganda was unknown, they were often not quite prepared to meet the challenge. It must be admitted that in large cities there were some Ukrainians with radical disposition. Their cries were: 'Away with Rome', 'Away with (Catholic) Poles and French!' After a mass meeting in Saskatoon on 18th to 19th July 1918, where the extreme nationalists tried to arouse the people to break away from the Catholic Church, and join a new nationalist church, a non-Catholic Ukrainian weekly in Winnipeg, wrote: 'Bishop Budka should be made to understand that he cannot serve two masters—Rome and his people'. The separatist movement of a faction of Ukrainians lasted until the early thirties. After that the hostile attitude made room for moderation. During that period many of those that were weak, were confirmed in their faith. There were also conversions to the Church. An outstanding convert of that time was Father P. Bozyk, who was received into the Church with his entire family.

Bishop Budka was a man of apostolic zeal and strong will. On his frequent trips across Canada, he often performed the duties of missionary priests. In 1927 the tireless servant of God went on an 'ad limina' visit to Rome. Due to ill health, he was permitted to remain in his native land, as auxiliary to Metropolitan A. Sheptytsky. Arrested by the Communists during the Second World War, he was exiled to Siberia, where he died in 1949 as a martyr for Christ's sake.

#### BASIL V. LADYKA, O.S.B.M.

##### SECOND BISHOP FOR UKRAINIAN CATHOLICS IN CANADA

Following the departure of Bishop Budka, the Ukrainian Catholic Church in Canada remained under the administration of Father P. Oleksiw for over a year. In 1929 the Holy See named Father Basil Vladimir Ladyka, a Basilian monk, as successor to Bishop Budka. The bishop elect was consecrated in St Joseph's Cathedral, Edmonton, on 14th July 1929, with Bishop C. Bohachewsky of Philadelphia as consecrator, and Archbishop H. O'Leary of the Latin rite, and Bishop B.

Takach of the Greek rite, as co-consecrators. The new forty-five years old bishop had studied theology at the Grand Seminary in Montreal, and was ordained priest in Philadelphia in 1912 by Bishop S. Orzynsky. Having travelled extensively across Canada and the U.S.A. as a missionary priest, he had a long record of pastoral and missionary experience. In the year of his consecration, there were in Canada twenty-nine secular and eighteen regular priests of the Ukrainian rite.

*Clergy.* To cover the territory of the Canadian Ukrainian diocese as vast as the continent of Europe, it was imperative that the diocese secure more priests. To achieve this aim, Bishop Ladyka and the Superiors of the Basilian Order and the Congregation of the Holy Redeemer employed all means at their disposal. New priests were brought to Canada from Western Ukraine. Young Canadian men were encouraged and invited to study for priesthood. Candidates to the Basilian Order and the Redemptorist Congregation were trained partly by their own local institutions and partly abroad. Candidates to the secular clergy studied mostly in the Canadian Grand Seminaries at Montreal, Quebec, Toronto, London and Edmonton. The special effort of the bishop and the superiors was crowned with success. When in 1941 the Canadian Ukrainians were celebrating their fiftieth anniversary in Canada, Bishop Ladyka, after having made 593 pastoral visits, and after having published forty-four letters, could announce with satisfaction that there were at that time a hundred priests, secular and regular, under his jurisdiction.

*Regular Clergy; Basilian Fathers.* As after 1927 the Ukrainian Catholic diocese of Canada was left without a Catholic paper, Bishop Ladyka made a determined effort to remedy the evil. In this the Basilian Fathers were of great help. By their orientation on the spot, and by their financial backing, they helped the bishop to establish the *Ukrainian News* in Edmonton, in December of 1929, when the economic depression was beginning to be felt across the country.

Since 1929 the Basilian Fathers were placed in charge of the following parishes: St Michael's Parish, Montreal, 1932-52; Holy Ghost Parish, Montreal, 1934-00; St Mary's Parish, Vancouver, 1937-00; and St Mary's Parish, Grimsby, Ontario, 1941. Besides these city parishes the Basilian Fathers took over in 1932 the vast Peace River Mission District in the early thirties. Father J. Tymochko, O.S.B.M., was the first Basilian missionary to visit the district. It was in 1932. During the years that followed, Fathers P. Olinsky, T. Dobko, A.

Wynnyk and I. Procenty spent much time and energy organizing missions among the new settlers of that northern part of Alberta, from 250 to 500 miles from Edmonton.

Basilian Fathers are in charge of the St Josaphat's Cathedral at Edmonton. The construction of the new cathedral was started in 1939, and was finished in 1947, when the cathedral was officially opened by His Eminence Eugene Cardinal Tisserant, while on a visit to Canada.

In 1943 the Basilian Fathers acquired a farm near Grimsby, and established there the temporary quarters of their scholasticate and Grand Seminary. Theology was taught at Grimsby until 1947, when it was decided that the staff and the students should return to the Basilian permanent headquarters at Mundare.

The American-Canadian Province of the Order of St Basil the Great was officially created by a decree from Rome on 24th February 1932. Its first Provincial was Father N. Kryzanowsky. After his death in 1940, Father B. Baranyk was made his successor.

As the Canadian Ukrainian diocese expanded, and as the health of Bishop Ladyka was failing, the Holy See appointed in 1943 Father Neil Savaryn, a Basilian monk, as auxiliary to the bishop. The consecration of the Bishop-elect took place at St Michael's Cathedral, Toronto, on 1st July, of the same year.

*Regular Clergy; the Redemptorists.* At the time when the second Bishop was appointed, Canada was headed for an awful economic depression, which lasted for almost ten years, called the 'dark thirties'. But when people are short of material things, they try to make up in some other way—spiritually. The Ukrainian Catholic church in Canada made a marked progress during the years of depression. In 1933 the Redemptorist Fathers at Yorkton started over again the printing of their religious monthly magazine, the *Redeemer's Voice*, which had previously been published from 1923 to 1928. Along with the magazine, other literature was published, such as religious and educational pamphlets, prayer books, catechism, bible stories, almanacks, etc. In 1935 the Redemptorists reopened their juniorate at Yorkton, which had been closed since 1926. It operated in Yorkton until 1941, after which time it was transferred to Roblin in Manitoba. The Redemptorist novitiate at Yorkton was started by Father S. Bachtalowsky in 1940. The Grand Seminary of the Congregation came into being also at Yorkton in 1941, and operated there until it was transferred to Waterford, Ontario,

in 1947. Records show that at Yorkton, for instance in 1939, there were fifteen juvenists, and in 1941 there were seven novices. In 1946 seven Redemptorist theologians were ordained priests.

The Redemptorist Fathers have at present seven homes in Canada. Yorkton, of course, has been their headquarters since 1904. Here their beautiful church has been recently enlarged and remodelled. They have the juniorate at Roblin, a monastery in Ituna; they are in charge of the Holy Eucharist parish in East Toronto, and they direct their grand seminary at Meadowvale, near Toronto, and recently they have started organizing a new parish in Saskatoon. Also recently a new Redemptorist centre has been established in Winnipeg, where besides their church of St Joseph, the Redemptorists erected a large building, which serves as their monastery and their provincial House. Father V. Malanchuk, c.ss.r., is the latest provincial.

*Sisters Servants of Mary Immaculate.* The Sisters operate two hospitals in Canada, both of them in Alberta. The first one was opened at Mundare in 1929, and the other at Willingdon in 1935. It was in 1935 that these nuns started to establish their homes and spread their activities in the U.S.A. Two years later, their convent was dedicated in Toronto, a very large and important centre in eastern Canada. In that part of the country they teach in Separate Schools at Windsor, Kitchener, Fort William and Ancaster, which is just outside the city of Hamilton. At Ancaster the Sisters conduct a large institution, used as novitiate, established in 1946. Six years later a large academy for girls was erected on the grounds of the novitiate. Provincial Mother House, an impressive building in Toronto, was bought in 1948.

As an example of the Sisters' zeal and devotion to the cause of the Church, it may be mentioned that besides their daily occupation, these nuns conducted from year to year, during the summer months, special classes of religious instruction to the children. For instance, during the summer vacations in 1937, they taught in Manitoba a total of 1,112 children for a total of thirty-nine weeks in twenty-four mission churches and chapels. In Saskatchewan, that same year, they taught 1,894 children for fifty-two weeks on thirty-six missions, and in Alberta, 741 children for fifty-five weeks in twenty-five churches or chapels.

*Missionary Sisters of Christian Charity.* This community of women is just in its infancy. The ceremony of reception of

the first candidates was held on 5th May 1946, in the Church of the Assumption at Grimsby, Ontario. The first two candidates were Stefania and Emilia nee Yanyk, sisters, coming from a large family at Oakburn, Manitoba. This community was founded at Grimsby by Father Mark Romanovich, a Basilian monk. Very Rev. N. Kohut, the present Provincial of the Basilian Fathers in the U.S.A. also gave much valuable assistance to this new community in the first years of its existence. So far, these nuns have only two houses: their mother house at Grimsby, and a convent in Sudbury, Ontario.

*Societies. Ukrainian Catholic Brotherhood of Canada.* To counteract the hostile propaganda and the attacks by the enemies of the Church, especially by those that had founded in 1918 the Ukrainian Greek-Orthodox Church, it was necessary to employ the talents and mental resources of good Catholic laymen. A well planned meeting was held at Cudworth, Sask., on 28th and 29th December 1932, and a special society was formed on the occasion, called the 'Ukrainian Catholic Brotherhood of Canada'. The first executive was composed of fifteen persons. Among these there were school teachers, business men, farmers and priests. Bishop Ladyka was made the honorary president. The real promotor of this movement was Father Stephen Semchuk. The brotherhood published its monthly bulletin for a number of years. Later it organized separate sections for women and for youth. The women's section was called: *Ukrainian Catholic Women's League*, and the youth section: *Ukrainian Catholic Youth*. These three sections of the brotherhood across Canada, are doing in a way, the work of the Catholic action or the lay apostolate.

*Missionary Society of St Josaphat.* In September of 1942, Bishop Ladyka, with the assistance of several of his priests formed a missionary society, the purpose of which was to give financial and other material aid to the poor missions and churches. This society imitates to a small degree the good example of the Catholic Church Extension Society of Toronto, a great friend and benefactor of the Ukrainian Catholic Church in Canada.

*Coping with difficulties.* Besides the depression, and the shortage of priests and nuns, there were other difficulties in the way of progress. A Catholic priest was assassinated in Yorkton on the 21st March 1935. The victim was Father A. Delforge, a Redemptorist, attached to the Ukrainian Catholic Mission at Yorkton. From the trial proceedings it



was evident that the assassination was well planned in advance, and that the motive for the assassination was the anti-Catholic disposition of the assassin. It is true that the assassination was an isolated case, but it should be admitted that the assassin let himself be used as a willing tool in the hands of anti-Catholic agencies that kept the fires of trouble burning across the country for almost three decades.

#### DIVISION OF THE DIOCESE

The year 1947 will be recorded in a special way in the history of the Ukrainian Catholic Church, for in the summer of that year, His Eminence Eugene Cardinal Tisserant, secretary of the Sacred Congregation of the Oriental Church made his first prolonged visit to Canada, stopping in the more important Ukrainian centres. As a result of this memorable visit, the Ukrainian Catholic diocese of Canada was divided, a year later, into three exarchates (dioceses). The Holy See named two more bishops for the Ukrainian Catholic Church in Canada. The two named were: Rev. A. Roborecki, parish priest of St Josaphat's church in Toronto, and Rev. I. Borecky who was in charge of SS. Cyril and Methodius Church at St Catherine's, Ontario. Their consecration took place at St Michael's Cathedral in Toronto, on 27th May 1948. According to the instructions from the Holy See, Bishop Neil Savaryn, who had until then been auxiliary to Bishop Ladyka, was made apostolic—exarch for western Canada, including the provinces of Alberta and British Columbia, with Edmonton as headquarters. Bishop Isidore Borecky became apostolic exarch for Ontario and the eastern provinces, with headquarters at Toronto, and Bishop Andrew Roborecki was made auxiliary to Bishop Basil Ladyka, whose Central Exarchate comprised the two civil provinces of Manitoba and Saskatchewan.

In recognition for his devotion to the Holy See, and his labours in the vineyard of our Lord in Canada, the Holy Father named Bishop Ladyka an honorary archbishop on 18th June 1948.

#### CENTRAL APOSTOLIC EXARCHATE DIVIDED

In 1951 the Central Exarchate was subdivided in two, according to the boundaries of the two civil provinces, and Bishop A. Roborecki was installed in Saskatoon on 3rd May 1951 as apostolic exarch for Saskatchewan. Meanwhile the Holy See named the Very Rev. Maxime Hermaniuk, C.S.S.R., of



Toronto, as auxiliary to Archbishop B. Ladyka in Winnipeg. The news of this latest nomination were released by the apostolic delegate in Ottawa on 7th April 1951. At the time of his nomination Father Hermaniuk had been provincial of the Redemptorist Congregation in Canada, and parish priest of the Holy Eucharist church in E. Toronto. The consecration of the new bishop-elect took place in Winnipeg, at SS. Vladimir and Olga Cathedral on 29th June 1951, with His Excellency the Most Rev. I. Antoniutti, apostolic delegate, present. It was gratifying for Archbishop Ladyka to see his long and hard labours crowned with success. But his health was failing slowly. Determination and strong faith kept up his spirit. Those who knew the archbishop and had noticed his physical condition during the last few years of his life, were wondering what was keeping the soul in the emaciated body of the sick man. (The author of these lines was his secretary for fourteen years.) To relieve the archbishop at least of some of his responsibilities, the Holy See named Bishop Hermaniuk his coadjutor on 19th June 1955, and his administrator on 14th April 1956. Shortly after, on the 1st September 1956, Archbishop Ladyka went to his reward, leaving behind him the holy memory of a good and faithful servant of God.

#### ESTABLISHMENT OF A METROPOLITAN PROVINCE

As a climax to the fast expansion of the Ukrainian Catholic Church in Canada, came news from the Holy See on 19th November 1956, that His Excellency Bishop Hermaniuk had been appointed archbishop-metropolitan for Canada, and that a new Ecclesiastical Province had been established in the country. The canonical erection of the metropolitan see took place in Winnipeg, at the Cathedral of SS. Vladimir and Olga, on 12th February 1957.

The installation of the Metropolitan was an historic occasion. His Excellency the most Rev. G. Panico, the apostolic delegate, was personally presiding and conducting the ceremony. Besides the three suffragan bishops, there were in the sanctuary Archbishop J. Buchko, apostolic visitator for Western Europe; Bishop G. Bukatko of Yugoslavia; and twelve other archbishops and bishops of two rites. Several hundred clergy of the Ukrainian and the Latin rites, and over two thousand people filled the spacious cathedral to capacity.

Soon after the erection of the metropolitan see, the Metropolitan, Archbishops C. Bohachewsky and J. Buchko and

six other Bishops of the Ukrainian Catholic Church in the Free World, issued a joint pastoral letter, in which they recalled some of the outstanding events in the history of the Church, expressed their gratitude to the Holy See for its generosity and solicitude, issued an invitation to those outside the Church to join her ranks, and promised to pray 'that all may be one'.

Archbishop Maxime Hermaniuk was born in Western Ukraine on 30th October 1911. In 1932 he entered the Redemptorist novitiate, and in 1933 he was sent to Belgium for further studies. After two years of philosophy at Louvain, and four years of theology at Beaulieu, he was ordained priest in Western Ukraine by Bishop M. Charnecky on 4th September 1938. In 1939 he continued his studies in Louvain and received in 1943 a degree of doctor of divinity, and in 1947 the degree of Maitre Agrégé in theology.

#### SUMMARY

The Ukrainian Catholic Church in Canada has over 221,000 faithful, four dioceses, one of which (Winnipeg) is an archdiocese and metropolitan see. It has 544 parishes and missions, 248 priests (176 secular, 72 members of religious orders). There are seventeen monasteries with ninety men, and twenty-four convents with 210 women. The latest institutions established by the Sisters Servants, are a large 'Home for the Aged' and 'Immaculate Heart Academy' for girls, acquired in Winnipeg, through special efforts of Archbishop Hermaniuk, and a large academy for girls built at Yorkton, replacing the old Sacred Heart Academy, capable of accommodating 250 girl students.

There are nine Ukrainian Catholic publications in Canada, four of them with wider circulation. They are *Ukrainian News*, a weekly paper, published in Edmonton; *Redeemer's Voice*, monthly magazine, published by the Redemptorist Fathers at Yorkton; *Light*, a monthly magazine, published by the Basilian Press in Toronto, and *Our Aim*, published by the Diocesan Press in Toronto. The other publications are: *Logos*, a theological quarterly, published by *Redeemer's Voice* printers at Yorkton; *My Friend*, a children's magazine, published monthly in Winnipeg, and *Catholic Action* and *Youth* monthly magazines published in Edmonton. There is also a University students' magazine published non-periodically in Winnipeg.

There are three nation-wide associations: The Ukrainian Catholic Brotherhood of Canada, the Ukrainian Catholic Women's League, and the Ukrainian Catholic Youth. Ukrainian Catholic University Students are organized in: Canadian Federation of Ukrainian Catholic students organization 'Obnova'. Obnova has branches in Montreal, Toronto, Winnipeg, Saskatoon, Edmonton and Vancouver universities, uniting some 300 students. Another national organization is St Nicholas mutual benefit association. There are also several organizations of local character, like the Ukrainian Catholic teachers' association, Winnipeg, Knights of Columbus of St Josaphat's Council, Winnipeg, and the Ukrainian Catholic council, which co-ordinates the activities of Catholic action organizations.

There are several outstanding educational institutions of which much is expected. St Joseph's College at Yorkton, is one of them. Sacred Heart academy for girls in Yorkton, and Immaculate Heart Academy for girls in Winnipeg and the Academy at Ancaster have great possibilities. The Sheptytsky Educational Institute at Saskatoon, offering a Catholic atmosphere to the students attending the university, is in a position to exercise salutary influence on the young men. But above all, much trust is put in St Vladimir's college at Yorkton. It is conducted by young Canadian Redemptorists, who know the mentality of the young men entrusted to their care. In its present set up, it is in its second year of operation, and has this year fifty boys, some of whom it is expected, will be called to the priesthood. Shortage of vocations to the priesthood and to the women's communities is keenly felt, and presents a serious problem, especially after World War II, a period of prosperity.

Sixty-five years ago, Ukrainians were not known in Canada. To-day they number well over 400,000 in the country. Many of them play an indispensable rôle in the national life of Canada. A good number have distinguished themselves in various fields of life. They are found in the Upper House and in the House of Commons, as well as in the provincial legislatures and on city councils.

#### CONCLUSION

This is a brief history of the Ukrainian Catholics and of their Church in Canada. It is neither exhaustive nor perfect. In conclusion it would be in order to mention here what Pope Benedict XV wrote on the 1st May 1919, in his *motu*

*proprio Dei Providentis*, when he created the Sacred Congregation for the Oriental Church. 'The Church of Jesus Christ, since she is neither Latin, nor Greek, nor Slav, but Catholic, makes no distinction between her children, and these, whether they are Greeks, Latins, Slavs or members of other national groups, all occupy the same rank in the eyes of this Apostolic See.' As for the names given to the Church, Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, writing in 1939 to the Abbot of St Procopius at Lisle, Ill., U.S.A., said among other things: 'We should say simply Catholics, when that is enough, or Catholics of the Roman, Ambrosian, Byzantine, Alexandrian, etc. rite, when it is necessary to make a distinction.'

It is the wish of the Church that her different rites should be maintained, for as Pope Leo XIII in his 'Orientalium Dignitas' (30th November 1894), said: 'The august antiquity which lends dignity to these various rites is an adornment to the whole Church and witness to the divine unity of the Catholic faith'. May the Ukrainian Catholics fulfil and prove themselves worthy of the trust that they received from the Holy See, and may this little branch of the Church in Canada be an 'adornment to the whole Church'.

REV. ANTHONY LUHOVY.

In the above no account has been given of the Studite monastery at Woodstock, Ontario, hence we append this note.

Woodstock monastery represents the remnant of the famous group of Studite monks founded by the Metropolitan Andrew Szepticky. They have now settled down after many adventures and wanderings in Canada under their present superior, Father Demetrius Kowalchik a monk of the Byzantine rite from the Benedictine Abbey of St Procopius. May they get many vocations from the many Ukrainians among whom they now live, and may they carry on the great traditions of the Byzantine Contemplative monastic life. For more details about the Studites see back numbers of the E.C.Q.—Some eight photographs of Metropolitan Andrew's monastery at Univ, the monks, etc. *Winter issue*, 1952; a short account of their history from their foundation in 1906 to 1949 when they were settled at Chevetonge, Belgium. *Spring issue*, 1950; an account of their foundation in Canada in 1951. *Winter issue*, 1956.

THE EDITOR.

## DOCUMENTATION

ANGLO-RUSSIAN THEOLOGICAL CONFERENCE, MOSCOW,

JULY 1956

*The Faith Press* has just published (January 1958) an account of this conference in a book bearing the same name and edited by Canon H. M. Waddams with a preface by the archbishop of York.

This is a small book of 120 pages. We are told that the records of the Conference were shortened for lack of space. So it was that only extracts of the Russian papers are given except in the case of that of Bishop Michael of Smolensk who described the relations of the Russian Orthodox Church and the Church of England and that of the Archpriest Alexander Velelev, who read a paper on Dogma, Theologoumena and opinion and the formulation of Dogma. No English papers are given, but fifty-four pages are devoted to the minutes of the discussions and here the English contributions are for the most part given in full while the Russian are in shortened form.

The Editor tells us that the form of these minutes have not the approval of the full conference, but the leaders of the English delegation approve them as an accurate record of what took place. A verbatim record in Russian was compiled and is available in Russian in England and the U.S.A.

This is an important document since the conference was, as the archbishop of York says, the first official conference between the Church of Russia and the Church of England. If it is considered in the light of the general Anglican approach to Orthodoxy it shows that the Church of England, through certain of its bishops and theologians, realize that union with the Orthodox can only be had if there is complete identity of faith. This was made clear at the Lambeth Conference of 1930 and at the Conference at Bucharest in 1935 and is now reasserted at Moscow.

The main subjects discussed were: the idea of the Church, Holy Scriptures, Dogma, Theologoumena and Opinion, Creeds and Councils, the *Filioque*, the sacraments. A brief examination of some of the minutes will prove useful.

First then, the archbishop of York drew attention to the difference between the Orthodox and the Anglican conception of the Church. The Orthodox taught that the visible Church

was one and undivided, whereas the Anglican papers considered that there is at present schism within the true Church of Christ.

This discussion lead the Orthodox to explain their position to other Christian bodies outside Orthodoxy. Professor Pariisky said that three elements entered into the comprehension of the Church: teaching, hierarchy and sacraments. It was not clear if these elements appeared sufficiently in the Anglican Church.

The archbishop of York asked the Orthodox theologians for more expressions of opinion about the ecclesiastical status of bodies outside the Orthodox Church.

Fr Vitaly replied: the ancient Church taught the great importance of purity of doctrine, succession of the hierarchy and maintenance of the sacraments. A local Church having within it these elements properly maintained was a true Church.

#### THEOLOGOUMENA

Fr Vetelev said these were the opinions of the Fathers which were not binding. They were used to help in the explanation of dogma. They are part of the truth, dogma is the whole truth. The authority of the Œcumenical Councils was needed to make an opinion into a dogma.

Fr Ruzhitsky wished to ask what Canon Waddams had meant by saying that a variety of opinions within the Church of England was an enrichment. This the Orthodox could not understand and as an Orthodox priest he could only regard such a variety as a cause of regret.

The archbishop of York said that this state of affairs was due to the historical circumstances of the sixteenth century in the West. . . It was the glory of the Church of England that it refused to be caught in the dilemma of Roman Catholicism or mere Protestantism. It became the mission of the Church of England to recover in the West the full primitive Orthodox faith. This has been a gradual process: it is not a process of finding something new, but a process of realizing the meaning of what the Church of England all along possessed. The Church of England has all along possessed Holy Scripture and the Œcumenical Creeds. As to the seven Councils it is true that there has been a variety of view within the Church of England. We have found the faith sufficiently defined in Holy Scripture and the Œcumenical

Cre  
It h  
seve  
of t  
exar  
Calv  
Chu  
mor  
we  
vari  
the  
to n  
sam  
disc  
if th  
Fr  
of Y  
in th

THE  
Fr  
one  
and  
H  
1.  
com  
for  
Holy  
the  
2.  
East  
diale  
3.  
two  
seco  
proc  
limit  
Spiri  
Spiri  
but t  
4.  
Cath  
Both

Creeds. We have also had the faith expressed in the liturgy. It has never come to us to define our attitude concerning the seven Councils. I believe myself that there is too much variety of theological opinion within the Church of England; for example there are some opinions of the sacrament of a Calvinistic kind, and these may disappear. Thus, as the Church of England realizes its own Orthodoxy more and more fully, certain opinions within it will disappear. Yet we believe that it would be a great mistake to drive out varieties of opinions. It is our hope that by friendship with the holy Orthodox Church the Church of England will learn to make more clear its Orthodoxy in several matters. At the same time we hope that the holy Orthodox Church may discover from us that variety of theological opinion is necessary if the Church is to help people in their problems of belief.

Fr Ruzhitsky welcomed the statement of the archbishop of York, especially the possibility of some of the differences in the Church of England disappearing.

#### THE FILIOQUE

Fr Nechayev said that the question of the *filioque* constituted one of the main difficulties in inter-Confessional discussions, and the new stage was to seek for mutual understanding.

He wishes to make four points:

1. The definition of the procession of the Holy Spirit completely contains the truth on this point which is necessary for salvation. Any other teaching with regard to God the Holy Spirit alters this fact. The Orthodox especially stress the single source of the Holy Spirit in the Godhead.

2. There is consequently a conflict between Western and Eastern tradition on this point. The Western followed a dialectical deviation of dogmatic teaching.

3. Alongside this teaching the Orthodox Church knows two kinds of opinion about the immanent relation of the second and third Persons of the Trinity. One speaks of the procession from the Father through the Son. The other limits these relations only to the procession of the Holy Spirit into the world and has the formula that the Holy Spirit proceeds only from the Father. Neither is binding but the second conforms more to the Gospels.

4. There are two aspects: condemnation of Roman Catholic teaching and the canonical aspects of irregularity. Both these must be put right as essential conditions for



communion with the Orthodox Church on the part of any non-Orthodox confession.

The archbishop of York in reply: 'I should like to explain how the *filioque* has been valuable in the peculiar circumstances of the West. When St Augustine and others valued the phrase they were not of course introducing a second *aitia*, they were concerned to uphold the *homoousion*. Now in the West there have during many centuries been heresies concerning the person of Jesus Christ, and it has been necessary to uphold the Nicene faith of the *homoousion* in struggles which you in the East do not understand. There were forms of adoptionism peculiar to the West. Then after the Reformation a terrible heresy called Socinianism came; then Unitarianism; then, there have been extreme liberal views which reduced the status of the Son of God. Against these heresies the *filioque* clause has emphasized the co-eternal unity of the Father and the Son and the truth that the Son participates in all the Father does. This is something that the laymen in the West understand. This is why the removal of the *filioque* might be a shock to their faith. There is another matter as well. In the West we have had a heresy concerning the Holy Spirit such as you have not had in the East. There has been, through humanist influence, a tendency to regard the Holy Spirit as a diffused activity in the world and to disconnect the Holy Spirit from Jesus Christ. Against this error the *filioque* clause expresses the close unity between the Son and Spirit. In these ways the *filioque* clause has rendered service to the Orthodox faith in the peculiar circumstances of the West. That is why we ask the Orthodox to be patient with us in the matter, though we admit the addition to the creed to be unauthorized and ultimately unnecessary.'

#### TRANSUBSTANTIATION

The bishop of Derby expressed his surprise to find in both the Orthodox papers the use of the word 'transubstantiation'.

Fr Nechayev said this was not quite an exact translation.

The archbishop of York asked, 'In what way, if any, are the Orthodox dissatisfied with the teaching of St Thomas Aquinas on Transubstantiation?'

Fr Nechayev replied, 'They recognize that the Body and Blood of Christ are present on the altars of the Roman Catholic Church but they do not accept St Thomas Aquinas at all. His division of things into categories was artificial and these categories brought into the understanding of the

Eu  
the  
ma  
per  
for  
litu  
the  
Lo  
Go  
P  
in i  
enc  
The  
Eng  
S  
T  
eigh  
pol  
Bish  
the  
T  
sho  
Wy  
Eva  
T  
app  
T  
que  
T  
bish  
Ow  
Can  
Anc  
C  
Com  
T  
and  
W  
—  
We  
and  
We

Eucharist something unknown to the Fathers. They accepted the point of view of St John Damascene. As regards the manner in which the holy gifts were sanctified, how it was performed, their theological minds could not give a specific formulation. They accepted the teaching as given in the liturgy and based on the New Testament and the Fathers to the effect that one received the true Body and Blood of the Lord which is the source of life and communion between God and man.'

Professor Osipov said that the Russian Orthodox Church in its dogmatic theology always and everywhere gave preference to the Greek term *metousiosis* rather than to the Latin. The archbishop: 'When you translate the Greek word into English always avoid the Latin term which is misleading'.

So we must end the report.

The Russian delegation had numbered eleven, the English eight. The first session had as Orthodox chairman the Metropolitan Nikolai Krutitsky after this, his place was taken by Bishop Michael of Smolensk, the archbishop of York was the Anglican chairman throughout the Conference.

The above is a fair summary of the main discussion. It should be added that the Rev. F. J. Taylor, principal of Wycliffe Hall, Oxford, expressed the views of the Anglican Evangelicals.

The Conference can be considered as another step in the approach of the Church of England to the Orthodox Churches.

This report has had to be a comment on but some of the questions raised and these mainly from the Orthodox view.

Those taking part on the Anglican side were: The archbishop of York and the bishops of Derby and Oxford, Dr Owen Chadwick, Rev. H. A. Williams, Rev. F. J. Taylor, Canon H. M. Waddams, Rev. J. Findlow and Dr P. B. Anderson of the U.S.A.

Contemporary Eastern Orthodox and Roman Catholic Communications.

The Correspondence of Bishop Athenagoras Kokkinakis and J. Francis Cardinal McIntyre.

We will comment on this in our next issue.

---

We specialize in books on the Eastern Churches, both NEW and Out of Print. We issue booklists of available NEW items. We are always ready to purchase used books on this subject.

DUCKETT, 140 Strand, London, W.C.2

## NEWS AND COMMENTS

As we go to press we regretfully announce the death of Professor Vladimir Lossky.

Professor Lossky had been interested in the *E.C.Q.* He had both assisted at its Conferences and written in its pages. We will later comment on his work and especially on his *Mystical Theology of the Eastern Church*, here we will but make our tribute of gratitude to a friend.

We call our readers attention to the January-February issue of *The Life of the Spirit*, an excellent number on Christian Unity. (Blackfriars, 34 Bloomsbury Street, London, W.C.1.)

Also to *Living Languages in Catholic Worship* by Cyril Korolevsky (Longmans).

Father Cyril is a priest of the Byzantine rite and so can speak with first hand knowledge. concerning the Church's traditional practice for the Eastern Churches. It is from this background that he considers the larger problem.

## LETTER TO THE EDITOR

Dear Dom Winslow,

I read Dom Polycarp Sherwood's article, 'The Sense of Rite', published in the Winter 1957-58 *E.C.Q.*, with great interest; and it occurred to me that you might like to hear how a layman with no qualifications to speak on these subjects might, from an Orthodox point of view, regard what is said there, especially in relation to what is called 'the most urgent' of all problems, that of unity.

Briefly, an Orthodox would, I think, agree with what is said about a plurality of theological thought, and it is not on the grounds that the Roman Church seeks to impose a rigidly uniform theology that he would base his objections to what he calls 'the claims of Rome'. But where the Roman Catholic's arguments for unity do always seem to the Orthodox to avoid the issue is on the question of Petrine primacy itself, and this is what must be justified to him in a far more adequate way before he can accept those arguments. I will try to explain how an Orthodox tends to see this issue, and why the usual Roman Catholic treatment of it seems to him so inadequate.

The Orthodox finds it extremely difficult, if not impossible, to separate the question of the Petrine primacy from purely doctrinal principles. The Orthodox understanding of such questions as the unity of the Church and the place and function of the bishops, and so on, itself derives from, and seems inextricably interwoven with, these principles. Thus, there is absolutely *no point at all* in the Roman Catholics continually repeating to the Orthodox that the Petrine primacy is 'constituted by the Divine Redeemer himself', unless it can also be shown that the *interpretation* of the scriptural passage (or passages) on which this assertion is based is in accord with the metaphysical principles of Christian doctrine as the Orthodox understands them. If this cannot be done, the Roman Catholic claim for the Dominical constitution of the Petrine supremacy must always appear to an Orthodox to be quite arbitrary, because he will maintain that according to a proper understanding of the principles of Christian doctrine the scriptural passage (or passages) on which this claim is based has an interpretation other than that which Roman Catholics give it. There is, I am afraid, no 'getting round' the fact that these are ultimately the only terms in which the Orthodox will, or even can, consider the questions. He will, for instance, go on saying that the manner of conceiving the unity of the Church revealed in the Ignatian epistles is the only properly Christian manner, because it is the only manner that does conform with basic doctrinal premises. The concept of the Church's unity in function of the primacy of one See as juridically developed in the West is not foreign to Orthodoxy for accidental reasons; it is foreign to Orthodoxy because it cannot be reconciled with these basic doctrinal premises; and there can, again, be no question of a 'transition' to the Roman Catholic view unless it can be shown either that these premises are not valid, or, alternatively, that the Petrine primacy is not a matter of doctrine, or *jure divino*, but is a matter of temporal ecclesiastical policy, as, for instance, the Orthodox Patriarchate system also is.

Please excuse me for pointing this out; but until the real issues are properly considered no amount of goodwill or argument can have any effect. It is seldom, indeed, that one comes across a Roman Catholic author who does deal with the question of unity in any terms at all that can be more than incidental for the Orthodox. Only too often one finds such extraordinary statements as that cited in a footnote by Dom Polycarp, that Orthodoxy is 'l'ensemble des Eglises

locales de rite byzantin séparées de Rome, qui sont porteurs de l'hellénisme chrétien (whatever that is) qu'elles identifient avec la tradition . . . ' If one starts with such misconceptions, how can one get anywhere ?

Yours sincerely,

AN ORTHODOX LAYMAN.

We would be pleased if the writer will tell us briefly and clearly what he means by 'the metaphysical principles of Christian doctrine'.—THE EDITOR.

### RECENT PUBLICATIONS

*God and Us* by Jean Daniélou. A translation of *Dieu et Nous* by Walter Roberts. (London, A. R. Mowbray and Co. Ltd. 1957) 22s. 6d.

When *God and Us* fell into my hands thanks to the Rev. Bede Winslow, Editor of the *Eastern Churches Quarterly*, I read here and there a few passages and at once thought this book worth reading. Père Daniélou is the author of *Platonisme et Théologie* (*Essai sur la Doctrine Spirituelle de St Grégoire de Nysse*), *Essai sur le Mystère de l'Histoire, Bible et Liturgie*, and other works, which all show forth the versatility of his mind : philosophy and theology, patrology and history, Old and New Testament exegesis are at his disposal. This is particularly true in *God and Us*: the God of the Religions—of the Philosophers—of Faith—of Jesus Christ—of the Church—of the Mystics. Such are the headings of the six chapters, which each form a beautiful whole, leading the reader, with great clarity of exposition and demonstration, from one conclusion to another, and leaving him with a deeper insight, not only into the errors that have resulted in the past—and still do so in our own time—from preconceived points of view, but also into the truths that reason and revelation, tradition and Scripture, theology and mysticism have taught us about God as One in substance and nature and Three in Persons (or subsistences). 'My plan', says the Author, 'is to say not what I say about God, but what God said about Himself.' And he distinguishes God's Cosmic Revelation first as understood by the heathen and secondly as explained by the philosophers, Prophetic Revelation as given by God to mankind through His prophets of the Old Testament and

later on in a direct way through His Son, the Incarnate Word, then as preserved and explicated by the Fathers and theologians of the Church, and finally as experienced and described by the mystics. The Author (cf. Preface) wishes to help those who are groping after God as well as to guide those who know Him already, showing what connection there is between these different kinds of revelation, and how that of Jesus Christ is pre-eminent and definitive. Finally he hopes that in this way the readers of his book will learn to love the Bible without depreciating, theology and study theology without neglecting mysticism, and moreover that, in a world where God seems so absent, this new attempt to put before the reader the progressive stages by which God manifests Himself will prove a means by which He can be rediscovered. The reviewer has no doubt that such will be the effect of this book for many a soul . . . at least as regards the French text, which is most accurate in its terminology and in the finesses of its French nuances. It is not always easy to remain faithful to the original text with reference to those two points, and sometimes the 'traduttore' may become a 'traditore'.

Here are some corrections to be made: it would be wise to have them briefly printed on a separate sheet to be inserted in each copy, lest anyone reading this beautiful book should be led into error.

It may be due to a too hurried correction of the galley slips that *substance* is found instead of *subsistence* (as the French text has, correctly): the Word of God is a person, i.e. possesses a *substance distinct* (!!) from that of the Father (p. 167 tp 16). Similarly (p. 59 bt 4): in their nature and *substance*; here the French requires *subsistence*, the context too. In *all* its personal subsistence (p. 134 tp 9): why this addition of *all*? Subsistence is a metaphysical term. The text should read: Wisdom which reveals itself (not the passive: is revealed) in its personal subsistence (by calling itself *Ego* as distinct from the *Egos* of the Father and the Holy Spirit: three subsistences in one substance or nature (nature = substance as principle of operation) as clear from St John's Gospel (cf. also Denz. Banw. 213).

On *His* level (p. 54 tp 7) should read: *on its own level*: à son niveau refers to 'mon acte d'intelligence'.

*Approach* God (p. 47 bt 11): better '*attain* God', which word is repeated two lines down: what it (reason) does *not* attain: the *not* should be suppressed, for reason *does* attain contingent being and the French has no 'ne . . . pas'.

Being subsists by essence in itself (p. 63 tp 12). Does it?

*Movement* is *ens-in-alio*! The text should read: What is Being by essence (l'être par essence) subsists in itself. Compare three lines lower: it could not be *a se* without being by the same token *in se*.

A living ego (p. 63 bt 4) . . . who cannot *without re-valuation* be considered as such (=as a thing): that leaves the question open as to what kind of re-valuation. The French has: un égo vivant . . . qui ne peut *sans se ravalier se considérer comme telle* (=une chose); i.e. who cannot *without self-debasement* consider *himself* as such. This hits at Communists and atheistic evolutionists.

But it is certainly in another way that Christ vindicated *his* divine prerogatives (p. 84 bt 14): this should read: it is moreover (the Fr d'ailleurs =lit. otherwhence, i.e. as from other sources) certain that Christ claimed divine prerogatives. There is no 'ses' (=his) in the French, and there is no question of *vindicating them in another way*.

*Word* (p. 86 tp 8) should be *work* (à travers son œuvre dans l'histoire, i.e. his active intervention in history).

*Evidence* (p. 90 bt 5 and 8) stands for *témoignage* (=testimony), and so on p. 91 tp 5. But between the two we meet *evidence* for the French *évidence* (obviousness). There should at least be a footnote indicating the difference between *reported evidence* and *factual evidence*.

Agapè (p. 100 tp 15) which has a person as its object and compels him ('him' not in the French) to will for himself (?) the good, should read: . . . and implies the obligation (i.e. for anyone, himself or others) of willing his well-being.

Celui qui *fait* (read *hait*) le Fils, *hait* aussi le Père (John xv, 23, not v, 19). *Celui qui* (he that, he who, not 'what things') and the second verb 'hait' should have been enough to identify the text 'he that hateth the Son, hateth the Father also' (for p. 143 tp 11).

The Church does nothing but transmit it (=tradition, p. 100 bt 9) as if the French had: ne fait que la transmettre; but the French has: ne fait pas que la transmettre = does not merely transmit it (but more, as on p. 161 tp 1). This means equally that the Church has the power to clarify this or that aspect of Revelation, where *clarify* is unsatisfactory for *explicit*. (The dogma of the Immaculate Conception is implicitly contained in 'I will put enmity, etc.' of Genesis and in 'Hail, full of grace, the Lord is with thee' and was *made explicit* by the Church, basing herself on those texts and on tradition.)



For they are not three identical Persons, if each has a unique nature !! (p. 176 bt 12). This is very ambiguous: the French has not 'each' and has the plural: They are not three identical Persons, if (=by the fact that) they (plural) have a unique nature (=one only undivided nature or substance).

Line 2, p. 196, should read: If he denies (i.e. that the Spirit is God) let him tell us how man can share in the nature of God by the very fact that he has received the Spirit: *par là même que* = *par le fait même que*, which does not mean 'by which very means' !!

*In that* (p. 200 bt 4) is rather vague for: *à mesure que* (=while by degree, in proportion as).

Because (p. 202 tp 9) the mind is inward to Him (!) for '*l'esprit est intérieur à lui-même*' = because the spirit (mind or soul) is inward to itself (and therefore is or becomes aware of what goes on in itself, even of intensely infused faith or charity).

And it is this love (p. 204 bt 8) that she attains as it is in itself! = '*Et c'est dans cet amour qu'elle l'atteint (Dieu) tel qu'il (Dieu) est en lui-même (Dieu)*': And it is *in* this love that she attains Him as He is in Himself: this is experiencing God in His beatific love of Himself whose terminus is the Holy Ghost. This beatific love of God for Himself is His Sanction of Himself (in all He is and does), and God as sanctioned by Himself is the Spiritus Sanctus, just as God as 'totaliter sibi notus' is the Verbum: aseitic consciousness of the aseitic élan vital or source.

DOM LUKE WILLEMS.

*The Self as Agent* by John Macmurray. Pp. 230 (Faber and Faber) 25s.

If we were to take seriously Professor Macmurray's remarks in his introduction and his generalizations about the past development and present state of philosophy in his first chapter, it would be impossible for anyone who did not fully share his presuppositions to attempt to review this first volume of his Gifford Lectures. But the first chapter, *The Crisis of the Personal*, though it contains some penetrating and valuable remarks, seems to the present reviewer (who is a historian of philosophy, not a philosopher) to be, on the whole, an example of that sort of loose and inadequately supported generalization which all historians of ideas are liable to perpetrate but which the careful and self-critical

historian learns from experience to distrust. And if the generalizations in this chapter are rejected, the introductory assertion that our age needs an absolutely new kind of philosophy, which these lectures are a pioneer attempt to provide, so that all attempts to criticise them from traditional standpoints are without force, can be disregarded. It is only to be hoped that it may not rouse too much prejudice against what, in spite of Professor Macmurray's exaggerated claims, is a serious and highly original piece of philosophical thinking deserving the sympathetic consideration of theistic philosophers.

It is impossible to base any final judgement of Professor Macmurray's philosophical enterprise on this first volume, for it is, he makes perfectly clear, incomplete, and, if taken by itself, misleading; in it he considers only the self as an isolated agent (an abstraction which cannot exist in reality) and leaves out of consideration the activity of persons in relation; and it is only in discussing this that his thought about some most important matters, and in particular about religion, will become clear. All that can be done at present is to state his thesis in his own words 'All meaningful knowledge is for the sake of action, and all meaningful action is for the sake of friendship' (p. 15); to point out that he holds that 'the argument which starts from the primacy of the practical moves steadily in the direction of a belief in God' (p. 221); and to ask philosophers (and theologians) whose thinking has its roots in the ancient Christian-Hellenic tradition, and who do not start from Descartes or Kant, not to dismiss his philosophy out of hand as a crude activism without trying really to understand what he has to say. The gravest doubt which remains in the present reviewer's mind after reading the first volume is whether there is any room in Professor Macmurray's thought for the eternal, whether his God is not a God whose whole nature is expressed and his whole being engaged in temporal activity; but perhaps the second volume will dispel this suspicion.

A. H. ARMSTRONG.

*The Christian East* by Nicolas Zernov. Pp. 136 (S.P.C.K., Delhi, 1956) 6s. (R. 1.12).

One of the great spiritual fruits of the Ecumenical Movement is the growing conviction among Protestants of the necessity of a visible Church. In fact the doctrine of the Church along with that of the sacraments, is the main matter

for  
unit  
In  
wou  
peop  
to d  
book  
Th  
spen  
Coll  
Nort  
Th  
to us  
in m  
in C  
both  
Dr Z  
Chris  
which  
Mal  
Chal  
the C  
Cons  
Dr  
chap  
Orth  
pictu  
expos  
detail  
On  
betwe  
think  
that h  
of the  
Dr  
rites.  
Syro-I  
Malak  
justifi  
of W  
submi  
incorr  
stances  
from

for study and discussion in the whole problem of Christian unity.

In Ecumenical circles there is a school of thought that would concentrate entirely on gathering together Christian people in prayer for unity relying on the Holy Ghost alone to do the planning, that Dr Zernov is not of this school the book under discussion is a proof.

This book was brought out in India where the author had spent ten months in Travancore as principal of the Catholicate College there and the rest of the year in giving lectures in North India and Ceylon.

The Eastern Orthodox Church and Indian Christianity, to use its sub-title, is written with the Syro-Malabar Christians in mind. South India is the scene of the most recent experiment in Christian unity and there are other such under discussion both in North India and Ceylon, what more natural then than that Dr Zernov should wish to give to the C.S.I. and to all Indian Christians a presentation of the Eastern Orthodox Church of which he is a member. His ultimate hope is that the Syro-Malabar Church together with the other Oriental non-Chalcedonian Churches will be gathered into to union with the Orthodox Churches in communion with the patriarch of Constantinople.

Dr Zernov has given most of the space (seven out of ten chapters) to explaining the main characteristics of the Orthodox Church. The account of the schism gives a full picture and is as fair as any party statement can be. Dr Zernov expounds Orthodoxy very fully going into many interesting details.

One of the main themes of the book seems to be the contrast between the Christian East and the Christian West here we think our author is unhappy in his choice of examples, also that he overemphasizes the differences. What may be true of the Protestant West is not equally true of the Catholic West.

Dr Zernov quite rightly speaks of Catholics of Eastern rites. In Travancore there are over a million Catholics of the Syro-Malabar rite and some thousands of the Syro-Malakara rite. Writing in these surroundings he is somewhat justified when he says: 'these Uniates display various degrees of Westernization in accordance with the length of their submission to the papal rule'. But the statement as such is incorrect and an oversimplification. We will take some instances; the Melkites whose formal union with Rome dates from 1724, the Rumanians whose union took place in 1697,

these have both retained their Eastern and National character as well as their Byzantine way of worship. There are also the Catholic Armenians whose union goes back to crusading times they are in most things identical with their un-united brethren. Latinization has been dependent not on length of time but on some special historic background or local circumstance.

B. W.

*The Christian Year and Lectionary Reform* by A. Allan McArthur, B.D., PH.D. Pp. 159 (S.C.M. Press, Ltd) 25s.

The author, now minister of Pollokshields-Titwood in the Presbytery of Glasgow, was formerly minister of Peterhead Old Parish Church—the 'Muckle Kirk'—and the Peterhead Lectionary of which he writes was worked out and tested in the course of public worship in that church. Very much more is however involved than a mere arrangement of appropriate Bible readings. Dr McArthur's thesis is the revival in the Church of Scotland of the Christian Year, and the unity, as he puts it, of Word and Sacrament. Taking as the basis of his liturgical arrangements the Christian assembly of the fourth century, he sketches the development of the liturgical year in terms of the ancient Mass lectionaries, which he divides into those that begin with (a) Easter, (b) Christmas or Epiphany and (c) Advent. Noting that no further expansion of the liturgical cycle took place, he regrets that the Christian year is really only a half-year, and calls for the incorporation into it, as into a single liturgical sequence, of the Sundays after Epiphany and some of those after Pentecost; he extends Advent backward by two weeks, and inserts a new season called 'Creation' commencing on the first Sunday in October, which thus becomes the liturgical New Year's Day. More than this, he links the three main divisions of the year, as thus amplified, with the three main sections of the Creed: 'I believe in God the Father . . . and in Jesus Christ his only Son our Lord . . . I believe in the Holy Ghost.'

There is, indeed, something to be said for making the Sundays after Epiphany less of an *interval* and more of a *link* between the Nativity and the Passion; and there is Gallican precedent for a six-week Advent; but the new season of 'Creation', with the theme 'Revelation of God the Father', seems a less happy notion, especially as the author seems to connect it, quite deliberately, with Harvest Festival and Remembrance Day, neither of which are exactly fundamental in Christian worship nor in keeping with the scholarly appeal

to th  
is th  
Inca  
Patro  
D  
and  
retur  
is rec  
creat  
aratic  
of C  
living  
Pu  
from  
impro  
most  
living  
draw  
is ex  
it can  
Th  
reade  
succe  
the I  
Angli  
'all th  
read  
repres  
regret  
liturg  
which  
and G  
lesson  
so far  
order.  
to An  
to our  
He  
as we  
charac  
Sacram  
It wou  
should  
the mo

to the early Church with which the book opens. Moreover, *is* there a distinct revelation of God the Father? Is not the Incarnation itself that revelation? 'Qui videt me, videt et Patrem. Quomodo tu dicis: Ostende nobis Patrem?'

Dr McArthur does not, indeed, claim that his lectionary and the liturgical cycle on which it is based constitute a return to a primitive ideal. On the contrary, he says, 'What is required in the Protestant Church is a new act of liturgical creation'. And again, quoting from matter written in preparation for the Amsterdam Assembly of the World Council of Churches: 'We need a modern worship service [*sic*], a living one, and after so many *venerable texts* a youthful liturgy'.

Put like that, the project seems bold and inspiring; but from a study of the divisions and subject-headings the impression gained is rather of a plan for a sermon, or at most for several sermons, or courses of sermons, than of a living liturgical organism from which one should be able to draw inspiration *ad infinitum*. What the author has put there is excellent, but contains no hidden treasure; cut-and-dried, it can bear no more fruit.

The term lectionary must not be allowed to mislead the reader. The Peterhead lectionary has nothing to do with the successive lectionaries of the Church of England, nor with the Divine Office in the sense in which both we and the Anglicans understand the term; nor is it a system whereby 'all the whole Bible (or the greatest part thereof) should be read over once each year'. It does, certainly, provide a representative selection (the deuterocanonical books regrettably excepted) compiled in a certain logical and indeed liturgical order, but, like the ancient Mass lectionaries to which the author refers us, and of course like the Epistles and Gospels as we have them to-day, it is a scheme of *proper* lessons, without necessary mechanical continuity except in so far as there is concurrence between subject matter and Bible order. Dr McArthur's 'Morning Service' thus corresponds, not to Anglican Morning Prayer but to Ante-Communion; not to our Matins, but to the Mass of the Catechumens.

He does, however, provide lessons for Evening Service as well; for 'although the Morning Service has its unique character, being conditioned by the unity of Word and Sacrament, the Evening Service is the Ministry of the Word. It would clearly be unsatisfactory that . . . the evening lessons should have no recognizable relationship with those read in the morning.'

It will be recalled that the Preface to the Book of Common Prayer expressly excluded 'Anthems, Responds, Invitatories and such-like things as did break the continual course of the reading of the Scripture'; it is therefore interesting that Dr McArthur, in a communion yet further removed from Catholicism, recognizes the importance of the significant isolated text: 'Many splendid Scripture sentences are not found in the Lectionary because they do not occur in the context of suitable passages' (i.e. of sufficient length for a complete lesson) 'but often such sentences will be used for other liturgical purposes such as Calls to Worship'.

Even so, from our point of view there are grave deficiencies in the Peterhead lectionary. Christmas Day and Monday to Friday in Holy Week excepted, nothing is provided for weekdays, nor, of course, is there anything in the nature of a Proper of Saints—not even for St Andrew's Day: 'St Andrew's Day is a national occasion, and it is fitting that it should influence prayer and praise on the Sunday nearest thereto . . . But it should not control the lessons.' We agree—our rubrics also grant precedence to the Sunday; but then we do not shut our churches for the rest of the week. It is only fair to add, however, that the author also dismisses New Year's Day, although it is 'a notable occasion in the cycle of the natural year'; and 'modern innovations such as Mothers' Day . . . Industrial Sunday . . . and the numerous other inventions of a misguided religious zeal or a diligent commercialism have no place whatsoever in . . . the Biblical Revelation.'

Although there is much in the Peterhead lectionary that is clearly and avowedly opposed to Catholic practice and cannot therefore directly appeal to us, it is encouraging to find in a body so uncompromisingly Protestant the same liturgical awakening that exists, though patchily, among ourselves. The emphasis on the complementary nature of 'Word and Sacrament' is also food for thought. Too often the Catholic liturgical revival has been largely a matter of *décor* alone, or, at most, of chant and ceremonial—things excellent in themselves and indeed essential to the dignity of public worship, but accomplishing little if not backed by sound teaching and in particular the study and expounding of Scripture.

Dr McArthur's book concludes with the actual table of lessons, which itself will repay careful study, and with some forty pages of analytical matter which, being also in tabular form, probably accounts for the relatively high price.

J.V.H.

Union  
Pr  
Ty  
in C  
and  
them  
its m  
(near  
Chry  
cardi  
As  
Orest  
'undi  
the p  
Luth  
priest  
broug  
Latin  
disun  
and s  
To  
seven  
them,  
of pe  
proble  
somet  
as wel  
lacking  
conver  
themse  
unity—  
already  
less sl  
things  
things

Harcou  
an  
'Zoe' A  
Geneva  
Oxford  
Ec

*Unionisme, Uniatisme, Arabisme Chrétien.* Par Oreste Kerame.  
Pp. 74 (Bulletin d'Orientations (Ecumeniques, Beirut) n.p.

Two booklets by Father Orestes Kerame were published in Cairo four years ago, on Constantinople and the Schism and on the Eastern Christian vocation. Whoever has read them will want to see his latest production. Its title indicates its main essays; but they are fortified by nine brief appendices (nearly half the whole) on such engaging topics as Ulfilas, Chrysostom and Germanic Christianity, patriarchs and the cardinalate, and vocabulary, history and psychology.

As he explains in a few biographical particulars, Father Orestes is, as it were, in himself a microcosm of an 'undivided East and West'. Few enough Western clergy have the personal contacts with American Presbyterianism, German Lutheranism and English Anglicanism that this Byzantine priest has had. Add to that that he was baptized in Orthodoxy, brought up (apparently) a Catholic, and ordained in the Latin rite. It is no wonder that he can write of Christian disunion and its attendant problems with such understanding and sensibility.

To discuss his booklet would require a corresponding seventy-four pages at least. These 'notes', as the author calls them, were undertaken as papers to be read to different groups of people anxious to get below the surface of reunion problems: they have the 'punch' of the spoken word, and sometimes its colloquialism. They are written from the heart as well as the head, and have the 'urgency' that is sometimes lacking in Catholic writing on unity (as distinct from 'making converts'). Father Orestes refers to 'that power stronger than themselves that is forcing Christians to try to recover their unity—and surely they would not seek it "if they had not already found it"'. But, 'if we are to be reconciled thoroughly, less slowly, with less risk, we must not shut our eyes to things as they are'. Father Orestes enables us to see some things as they are more clearly, especially in the Near East.

D.A.

#### BOOKS RECEIVED

Harcourt, Brace and Co., New York: *Christian Thought and Action*, Dom Aelred Graham.

'Zoe' Athens: *Repentance*, Archimandrite Seraphim Papacostas.  
Geneva: *The Student World*, No. 1, 1958.

Oxford University Press: *Documents on Christian Unity*,  
Ed. G. K. A. Bell.



## UNESCO BOOK COUPONS

The attention of our French subscribers is drawn to the possibility of paying their subscriptions to the *Eastern Churches Quarterly* with Unesco Book Coupons, and thus avoiding the difficulties of currency regulations.

Unesco Book Coupons, which exist in denominations of \$1, \$3, \$10, \$30, \$100 and a 'blank' coupon, which can be filled in for amounts from 1 to 99 U.S. cents, can be bought for French francs at the official rate of exchange.

Requests for coupons should be addressed to the French distributing body, whose address is given below :

SERVICES DES BIBLIOTHÈQUES DE FRANCE,  
55 RUE ST DOMINIQUE,  
PARIS 7E.

The requisite amount of coupons should be sent, together with your order, to :

K. TODD  
THE NEWMAN BOOKSHOP  
87 ST ALDATES, OXFORD

WOR  
Cath

Publ

## ★ BOOKS ★

BIBLICAL STUDIES  
CHURCH HISTORY, PATRISTICS  
BYZANTIUM, MEDIEVAL LATIN  
SCHOLASTICISM, PALAEOGRAPHY  
ART, &c.

British and American, European and Oriental  
Second-hand and New. Catalogues free

W. HEFFER & SONS LTD, Petty Cury, Cambridge

## WORSHIP

A REVIEW DEVOTED TO THE  
LITURGICAL APOSTOLATE

VERNACULAR	PARISH PARTICIPATION
SACRAMENTALS	FAMILY LIFE
DIALOGUE MASS	LAITY AND BREVIARY
MYSTICAL BODY	CHRISTIAN ART
LAY PRIESTHOOD	SOCIAL PROBLEMS

**WORSHIP** has been accorded the gold medal award by the  
Catholic Press Association for being the best magazine in  
its class.

*Published monthly*

*One year 27s. 6d.*

## Duckett

140 Strand, London, W.C.2

## THE LIFE OF THE SPIRIT

*A monthly review edited by the English Dominicans, designed for the laity, religious and clergy and dealing with the spiritual life.*

Recent contributions : *The Nature of Sanctity* by J. Cartmell ; *Catholics and International Peace* by John M. Todd ; *Christ in the Koran* by Majid Fakhry ; *Love of God and the Liturgy* by Illtud Evans, O.P. ; *Monasticism Today* by John Fitzsimons ; *The Mystic's Love* by Conrad Pepler, O.P. ; *The Use of the Jesus Prayer* by a Monk of the Eastern Church.

*Annual subscription 25s. od.*

*Single copies 2s.*

*Free specimen copy sent on request*

**BLACKFRIARS PUBLICATIONS**

**34 Bloomsbury Street, London W.C.1**

## THE DOWNSIDE REVIEW

The interest of the Spring number is, again, largely philosophical. To begin with, the Editor exposes a flaw which vitiates his article on analogy in the previous number. The effect is to show analogy in a clearer light, as the effect rather than the principle of the *philosophia perennis*, which is thus vindicated more unequivocally than in the first article. He makes a liberal use of Fr Lonergan's *Insight*, which may be called without exaggeration the outstanding contribution of our age to the understanding of St Thomas. Fr Laurence Bright, O.P., contributes a treatment of creation, distinguishing between scientific and philosophical preoccupations, and there is a scholarly account of Newman's use of Butler's arguments, by J. Robinson of Edinburgh. There is an unusually large section of book reviews.

Annual subscription 21/-

Single copies 5/3 post free

from THE SECRETARY

THE DOWNSIDE REVIEW, DOWNSIDE ABBEY, NR BATH, SOMERSET

---

## ICONS

---

PERFECT REPRODUCTIONS OF  
ANCIENT ICONS HAND PAINTED  
ON PANELS IN TEMPERA  
TECHNIQUE. ANY SUBJECT OR  
SIZE TO ORDER

---

PARTICULARS AND PRICES WITHOUT OBLIGATION

HENRY FARMER

31 HANOVER TERRACE

Brighton, Sussex, England

# PAX

THE QUARTERLY REVIEW OF THE BENEDICTINES  
OF PRINKNASH

## CONTENTS OF SPRING NUMBER, 1958

The Abbot's Letter

The Shroud is more than a Relic

Some Reflections on Newman and the Problem of  
Contemporary Theology

The New Testament in English

A Marvellous Escape

Community Notes

Reviews of Books

*Vera Barclay*

*Dom Odo Brooke, O.S.B.*

*The Rev. George Chambers*

*Aelred Carlyle*

*Single copy 2/6 post free. Annual subscription 10/- post free.*

FROM

THE SECRETARY FOR PUBLICATIONS  
PRINKNASH ABBEY GLOUCESTER

THE REVIEW

## "Eglise Vivante"

GIVES THE EDUCATED CHRISTIAN A  
KNOWLEDGE OF THE MISSIONARY  
TEACHING OF THE CHURCH AND OF  
THE PROBLEMS AND CIVILISATIONS  
OF ALL MISSION LANDS

Its annual Bibliographical Supplement  
records everything which is published  
in regard to Ecclesiology.

Yearly, 500 pages in 4 volumes  
16/- (with the Supplement 18/-)

**DUCKETT**

140 Strand London, W.O.2

Free specimen on demand at  
the Review's address :  
28, rue des Joyeuses Entrées,  
LOUVAIN (Belgium).

**Catholic Records Press**

**EXETER**

ECCLESIASTICAL

SCHOLASTICAL

EDUCATIONAL

COMMERCIAL

DEVOTIONAL

LITURGICAL

MEDICAL

for all Printing  
requirements

6  
  
rclay

S.B.  
ubers  
riyle

free.

ross